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MANUAL OF INSTRUCTION

ON

PRAYER BOOK.

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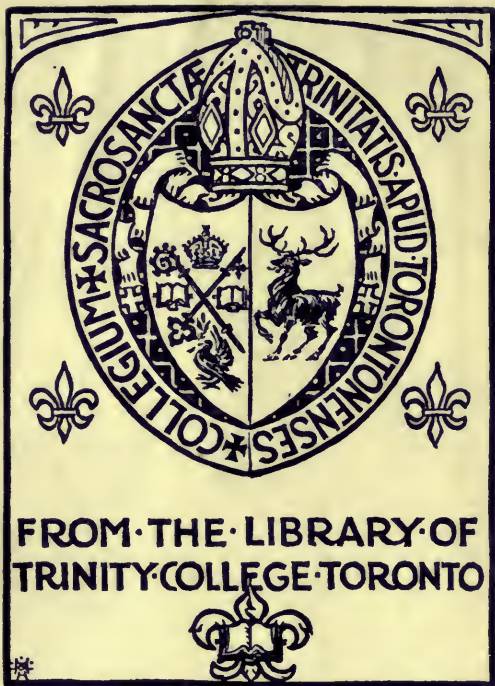
REV. GEORGE W. SHINN,

NEWTON, MASS.

Author of "A Manual of Instruction on the Commandments, Epistles, and Gospels," and "A Manual of Instruction in Church History."

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P R E F A C E.

There is the need of some simple, comprehensive Manual of Instruction upon the Prayer Book, for the use of children in our Parish and Sunday Schools, and which may also be placed in the hands of strangers who desire information concerning the Church.

There are numerous learned works, but they are not accessible to many, and require more study than the majority of readers are willing to give to them

While the author of this Manual is perfectly aware of its many defects, he is nevertheless hopeful that it may prove of some service to the two classes for whom it has been prepared.

There being so many opinions as to interpre-

tations of portions of the Prayer Book, it is not expected that every view herein stated will be indorsed by all ; but it is believed that there is nothing in it that will prove offensive to the majority of Churchmen.

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MANUAL OF INSTRUCTION.

I. What the Prayer Book is, and what it Contains.

If you will look at the first page of your Prayer Book, you will find that part of the title is: "The Book of Common Prayer."

There are three reasons why it has this name:

1st. It is intended to be used by ministers and people. It was not prepared for ministers only, but for all persons in our Church, so that all can unite in the service of God. The ministers are not to worship for us, but we are all to join with them publicly in this privilege and duty, and thus it is called "Common Prayer."

2d. It contains what is suited to the religious wants of all. It is not a book for the great and learned only, but also for the humble, the ignorant, the young and the old. It teaches all how to draw near to God, how to seek forgiveness of sins, how to find comfort in sadness, strength in weakness, and knowledge for the ignorant. Not a religious want can we have, but here are the proper words to make it known to God. So it is well called "Common Prayer."

3d. It is a book of public prayers as distinct from a book of private devotions.

It will help you very much to understand this book if you will examine what it contains, and group its contents under some such divisions as the following:

1st. *The Prayer Book contains reverent and appropriate prayers.* There are in it prayers for ourselves, for others, for the Church and for the world. Some are to be used at morning and evening, others on special occasions such as Baptisms, Communions, Funerals, Weddings, Ordinations, etc. We are taught what to ask for on all ordinary occasions of public worship, and also on those especial occasions when we gather ourselves together.

2d. *The Prayer Book contains sacred words with which we may sing the praises of God.* You will notice that there is no service appointed without some sacred song in it. How proper this is—for we are now God's children, and He has done great things for us. No voice should be silent, for all of us receive unnumbered blessings from Him. This book has in it the Canticles, or Songs from Holy Scriptures, or based upon them; the Anthems in the different offices; and the Psalter, that great song book of the Church which has been used by the people of God from the days of David, and parts of it even before then.

3d. *The Prayer Book teaches us the doctrines of the Christian religion and the duties of the Christian life.* No one can study it and be ignorant of what God has done for us, what we are to Him, and what He would have us do and become. Nearly two thirds of it are taken out of the Word of God, such as the Sentences at the opening of the services, the Gospels and the Epistles. Then there are the Creeds containing a summary of the Christian faith. The catechism, short, but so full of truth. The Exhortations, telling us about confessing sins, and obtaining pardon, about preparing for the Holy Communion, about Baptism and many other important points on which we need instruction, and the Articles of Religion near the end.

What a Christian ought to know and to believe to his soul's health is contained in this book.

4th. *The Prayer Book shows how the two Sacraments, Baptism and Holy Communion, are to be administered and received, and how the forms and ceremonies of the Church are to be maintained.* You will notice that these matters are not left to every one's judgment or taste, but those modes are given which have been used for so many ages in the Church, so that we are following the example of the saints of God who lived and served Him in the past. Then, too, when we take part in these services we are joining with thousands in all parts of the world who use substantially the same forms and adopt the same words.

II. How to make Good Use of the Prayer Book.

Some who use the Prayer Book do not make as good use of it as they ought. They either do not take the trouble to understand it, or they use it as if there were but little meaning in it.

Here you will find some plain directions for using it properly.

1st. *It ought to be studied.* It is not enough to carry it with you to church to read and to sing out of. You ought to know something about its history and its meaning ; and the more you study it the better you will love it. It deserves to be studied, for it contains the pious thoughts and words of many of the best people who ever lived. It was not written by any one man, but contains the collected wisdom of centuries of devotion. It is a precious legacy handed down to us by those who are now with God. An ignorant person may hold a diamond

in his hand, and think it to be only a piece of glass. Unless we take the pains to study the Prayer Book we may never know how valuable it is.

Its history is very interesting. The Psalter carries us back to the Church in the wilderness, and to the best days of Israel. The Anthems unite us with Zacharias, and other holy persons. Parts of the Liturgy link us with the noble army of martyrs who sealed their faith in Christ with their blood. The Te Deum comes to us from saints who sang God's praises ages ago. The Creeds descend to us from the earliest Christian times, and make us acquainted with the great Councils of the Church. Many of the Collects that we use were the prayers of the universal Church before there were sects or parties to divide it. Is not such a book worthy to be studied?

2d. *Another good use to make of the Prayer Book is to copy the style of piety which it sets before us?* Some religious books encourage men to be gloomy Christians, and others help make them shallow and sentimental. The Prayer Book does not encourage a one-sided, or defective piety, but helps us to be well developed, and symmetrical in our religious life. We all ought to try to be *good* Christians. The nearer any one gets to the Prayer Book standard the better will he be as a Christian. If you ask what sort of a Christian one will be whose life is moulded by the Prayer Book, this is the answer :

1st. He will be a *penitent* Christian. Every time we come together to worship God we are told to confess our sins, and to seek pardon for them. One of the most solemn forms of penitent confession is that which all must make before they can receive the Holy Communion. No one can use the Prayer Book and be ignorant of the fact that he must be sorry for his sins, and give them up.

2d. He will be a *trustful* Christian. See how as the year rolls around our Prayer Book tells us of Christ, what He was, and what He did; and how, in all the services, it tells us that He is the One in Whom we are to trust for pardon, peace and salvation.

3d. He will be a *thankful* Christian. The Prayer Book tells us what we ought to be thankful for, and calls upon us in every service to sing unto the Lord.

4th. He will be a *reverent* Christian. Whoever uses this book properly will learn to treat sacred things reverently. It has always been a mark of those who have used it aright that they have sought to be free from a trifling spirit.

5th. He will be a *useful* Christian. See how it brings out clearly every duty of the Christian life, teaching us to do good to all men. It overlooks nothing, but sets all duties before us in proper order.

Some have objected to the Prayer Book because it sets the standard of piety too high, but this objection has no force. When you learn to write you want a good copy, and when you try to be a good Christian you should be thankful for such a good teacher. Happy will it be for us all if we try to be such Christians as the Prayer Book teaches us to be.

III. Why We Use Forms of Prayer.

Objections have been made to our Church because in it we use forms of prayer. They tell us that it is better to have the ministers make up their prayers at the time, and not to have them all arranged in advance as we do.

There is often a great deal said against "praying out of a book," as if no one could pray from the heart because the words were before him in a book.

The people who make this objection do not stop to think that they sing "out of a book," and that if there is anything to be said against one it must be said against both.

There is really no objection to the use of forms of prayer and praise, and we are to learn now some of the reasons why we use them, rather than allowing each one who prays and sings in public to compose forms at the time.

1st. *Forms of prayer and praise were used in the Jewish Church.* If you ask who arranged the order of worship in that Church, the answer is, it was God ; so there was certainly nothing wrong in the use of such forms then. Get your Bible and turn to the following places where forms are alluded to. Num. 6th, 24-27 ; Deut. 5th, 12-15 ; 21st, 5-8 ; 26th, 5-11 ; II Chron. 29th, 30. From Jewish writers we learn that the usual worship of God in the Temple consisted, in part, of the offering of certain forms of prayer and praise, and that the Jews had books of forms to be used on different occasions. We are thus following a very old custom.

2d. *Another argument for the use of forms of worship is the fact that when our Saviour was on earth He sanctioned their use.* We know that He went regularly to the Temple worship, or to the synagogue, and He must there have united in the forms that were used. There is no record of His having made any objection to them, but in fact He gave His disciples a form of prayer. See St. Luke 11th, 1-4 ; St. Matt. 6th, 9-13. Then the very night He was betrayed He united in singing a psalm with His disciples. See St. Mark 14th, 26. From the custom of the Jews we know this was a psalm of praise from the following Psalms, 115, 116, 117, 118.

3d. *Forms of prayer and praise were used by the early Christians.* This we learn from the New Testament, and

also from Church history. When St. Peter and St. John were dismissed from the Jewish Council, and had come to the disciples and told them what had been said, *they lifted up their voice with one accord to God*. See Acts 4th, 19-30. It was a noble thanksgiving prayer with which all seem to have been familiar. In the Epistles there are quotations from what are thought to be anthems and prayers in use among the Christians. See Eph. 5th, 14; I Tim. 3d, 16. There are also allusions to settled forms of worship. See I Cor. 14th, 40; I Tim. 2d. The history of the early Church shows very clearly that forms were everywhere used, and we will presently learn how they have been handed down to us.

4th. Another reason why we use forms of worship is this: *There are great advantages in using them*.

1st. *We are all enabled to join with the minister*. Our minds are not distracted by blunders, or by listening to what new thing he may say, and we thus have better opportunity to put our hearts into the prayers.

2d. *These prayers are better than any one man could compose*. They are the result of many ages of wisdom and piety, and hence are richer and fuller than any man can now prepare.

3d. *They help keep sound doctrine among us*. We know that they are truly Scriptural, and that many of them are in the very words of Scripture. They allow no room to introduce any new or strange notions among us.

4th. *They keep us from wandering thoughts*. Those who use them say that they are able to fix the mind upon them better than when they do not know what is to be said.

5th. *They enable us to join our hearts and voices with people who are far away from us*. What an advantage this is. When we use these prayers in church, at the same hour thousands of dear ones in other churches and separated from us by many miles are using the same words.

IV. How The Prayer Book Came to Us.

FIRST.

The Prayer Book, nearly as we now have it, has been used in this country since the year 1789. Before that time the Prayer Book of the Church of England was used. The clergymen of the Church who officiated here in the earliest times were missionaries of the Church of England, or were chaplains of the different colonies who had grants of land from the English crown, or were supported by the congregations to which they ministered. Our mother Church is therefore the Church of England. In this section we will have a brief account of the history of that Church in this country up to the time our forefathers had Bishops of their own, and adopted our present Prayer Book.

We learn from the old charters which were granted to different persons who desired to make settlements here that one great object which was had in view was to convert the Indians, and to establish the Church on these shores. The very first English colonists brought clergymen of the Church of England with them.

On the 13th of May, 1607, a company from England landed at Jamestown in Virginia, and the very next day after, their minister, the Rev. Robert Hunt, administered to them the Holy Communion. One of the first buildings erected was a church. It was a very humble structure, with its thatched roof, but in it were performed the sacred offices of religion. The next company under Lord Delaware brought out the Rev. Mr. Bucke; and soon a third clergyman, the Rev. Mr. Whitaker, of St. John's College, Cambridge, came. This latter was a very zealous man, and it was he who baptized Pocahontas, the first of the band of Indians converted to Christianity. Among the oldest laws of the Virginia colony

were those which provided for the building of churches, for having the services of the Church of England, and for supporting the clergy. So we see that the Church's history here dates from the commencement of the very first English colonies.

There was a great deal of opposition made to having the Church of England organized in the New England colonies, for many of the people there were Puritans who had been the great opponents of the established Church in their old home. But the colonists who loved the mother Church were not content to be without her services, and even in New England parishes were formed although the members were subjected to great trials. The Rev. Wm. Blackstone was one of the first of the Church clergymen who came to New England; and the farm he bought is that on which much of the city of Boston is now built.

Churchmen were very numerous in Maryland so that in 1692 they outnumbered all others, and made their religion that of the colony. In the year 1729 Dean Berkeley came to Rhode Island and spent nearly three years near Newport. Trinity Church, Newport, was then in existence and in it he often officiated. He returned to England and was made Bishop of Cloyne, in Ireland. He did not forget the Church in the Colonies, but aided it in different ways. About the year 1761 it was found that one out of every four white persons living here was a Churchman.

We will trace out some more of our early history in some future sections. Enough has been given here to show you how fervently these early settlers loved the Prayer Book, and how numerous the members of the Church of England were in the early periods of this country's history.

Great praise is due the missionary society in England

for sending out missionaries, and books, and money to advance the interests of the Church; and to nurse a daughter here who is fast growing as strong as the venerable mother.

The settlers built their log churches from the rough timbers of the forest, or in some cases had bricks brought over in ships from England. When they had no minister, they appointed some one as lay reader to read to them the beautiful services out of the old Prayer Book. In different parts of the country there are old churches still standing which were built before the Revolution, and in some there are still kept the Communion vessels, and Bibles and Prayer Books which were given by the kings or queens of England.

V. How the Prayer Book Came to Us.

SECOND.

It was a great sorrow to the Churchmen in this country in colonial times that they had no Bishops of their own. They used the Prayer Book of the Church of England, and did not want to be separated, then, from the Mother Church. It shows how they clung to the usages of primitive times, when we learn that they sent their young men to England, to be ordained by the Bishops there. They did not desire any other kind of ordination but that performed by Bishops. But it was very inconvenient to be so far away from those who had Episcopal authority and oversight, and they petitioned again and again to have Bishops sent here. Their requests were not granted for a long while.

At one time an effort was made to secure Bishops for us through the "non-juring" Bishops then living in Scotland. These men were regular Bishops, but they

were not in favor in England because they would not take the oath of allegiance to King William. It is claimed by some that Drs. Weldon and Talbot went to Scotland from this country, and were consecrated Bishops by these "non-juring" Bishops, and upon their return here they exercised their office in secret, but they were stopped through the efforts of the Bishop of London, who had authority over the Church in the colonies. When the Revolution ended the clergy of Connecticut selected the Rev. Samuel Seabury, D.D., to be their Bishop, and sent him to England to be consecrated. But the political affairs between England and this country being unsettled, there were obstacles put in his way, and he went to Scotland and was there consecrated. By this time the Church of Scotland had ceased to be a royal establishment, and her Bishops were at liberty to grant our request. Dr. Seabury was made a Bishop at Aberdeen, in Scotland, on the 14th of Nov., 1784. After a time, the political affairs between this country and England being settled, the English Bishops consented to consecrate Bishops for us, and so Drs. White and Provost having been selected by the Church in Pennsylvania and New York, were consecrated at Lambeth on the 4th of February, 1787. In September, 1790, Dr. Madison was made a Bishop in England for the Church in Virginia.

The first steps towards uniting the different parishes of the Church in this country were taken in 1784. The clergy of the Middle States met together for a charitable purpose, but extended their conference to that of having a Prayer Book of their own.

So important did it seem to them to make some changes in the Prayer Book, to suit the new government under which they lived, that they met again the next year, and considered what is now known as "The

Proposed Book." You can easily see that it was necessary now to do something, for they were no longer connected politically with England. They could not pray for the king and Parliament as our rulers, for they were our rulers no longer, and the government of the Church here must be made to suit the changes in the affairs of the country. "The Proposed Book" was examined, parts of it were omitted, and others put in, restoring it as nearly as possible to the Church of England Prayer Book, except in the Communion service, which was partly taken from the Scottish Prayer Book. In 1786 a Constitution for the Church was formed, which you will find resembles very much, in the government of the Church, the government of the land in which we live. Finally in 1789 all the different Dioceses united, and the Prayer Book was adopted nearly as it now stands. It was ordered to be used in all the congregations after Oct. 1st, 1790, and has been so used ever since.

You will get considerable information about the views of those who set forth this book, by reading the Preface which is printed in your Prayer Book. They there tell us that they did not desire to have our Church different from the English Church in any essential point of doctrine, discipline or worship, or further than local circumstances require. So we are really the daughter of the English Church, and are now acknowledged by her as her daughter with great affection.

For nearly one hundred years has our Prayer Book been in use, and year by year the number of those who love it grows greater and greater. At this date (1874) it is used by 52 Bishops, nearly 3,000 other ministers, and by three fourths of a million of people, beside the translations of it made for the Indians, the Africans, and the Chinese; and other translations are proposed for people of still other races.

And now that we have learned that our Prayer Book has come to us through the Church of England, we will next see how it came to the Church of England.

VI. How the Prayer Book became the Prayer Book of the Church of England.

We have seen that the Prayer Book we use came to us from the Church of England. We are now to learn how it came to be the Prayer Book of the Church of England.

In its present shape, as used by the mother Church, it has been employed since the year 1661, although the substance of the book was set forth more than one hundred years earlier, in 1552; and parts of it were used many centuries even before that.

It would be a long history to tell all the different steps required to get it into its present shape, and we can now give only a very brief outline. Forms of worship, called Liturgies, were used in the earliest Christian ages. In course of time there were four principal collections of these forms, which were known as "The Oriental," "The Alexandrian," "The Roman," and "The Gallican" Liturgies. It is thought that these Liturgies were drawn up under the direction of four Apostles, or contained forms approved by them.

The Oriental, by St. James, used by the churches of Asia Minor.

The Alexandrian, by St. Mark, used by the churches in Egypt.

The Roman, by St. Peter, used by some of the churches of Europe.

The Gallican, by St. John, used in the East before the

Oriental, and then used by the churches in Gaul, now called France.

The Gallican Liturgy is the oldest, and best, and was the least added to and corrupted. We do not know when Christianity was introduced into Great Britain, but it is probable that St. Paul himself was the first missionary. We know, however, that as early as the fourth century there was a Church fully established there, with Bishops of its own, and that the Liturgy used was the Gallican. When Augustine came from Rome to Britain in 596 A. D., he found the British Church there in existence, with a Liturgy of its own, and different in many things from the Roman. In course of time the Roman Liturgy was united with the old one before used, and gradually the modes of worship in different parts of Britain began to differ one from another.

After the Norman conquest efforts were made to bring all these different forms into harmony. About the year 1085 the Bishop of Salisbury, named Osmund, resolved to collect the different Service Books then in use in the Kingdom, and to prepare one that would be accepted by all. He was a man of piety and learning, and succeeded after a while in compiling a book which was largely adopted and used in England, Scotland, Ireland and Wales, down to the time of the Reformation. It was known as "The Use of Sarum." Sarum is the same as Salisbury. From this book a considerable part of our Prayer Book was subsequently taken.

Owing to the growth of false doctrines there were many things taught in those days which beclouded the minds of men, so that they did not understand the Gospel as we do now. The Roman Church is responsible for bringing in many errors, but so great was its power that it became dangerous to speak against its errors.

At last, however, in the 16th century, came the Refor-

mation, and the movement begun in England by Wickliffe and others much earlier, was successful. The quarrel between Henry the Eighth, the King of England, and the Pope of Rome, led to the overthrow of the power of the Pope in England, and when this was overthrown, the pious men who wanted the Church to be what she was in the early times, went on with the work of getting rid of Romish errors. One of the first things they did, next to putting the Bible into the hands of the people, was to put forth a little book called "The King's Primer," containing the Creed, the Lord's Prayer, and the Ten Commandments, with some other matter. The date of this is 1540.

During the short reign of Edward VI., who succeeded Henry VIII., some of the most gifted men of the realm were appointed to collect specimens of the different service books, and to compile one to be used in all the churches. This book they set forth in 1552, and it is, substantially, that now used. It was altered several times afterward in some of its parts, but no alteration has been made since 1662.

So you see the English Prayer Book was derived, first of all, from the Gallican Liturgy, which was probably written by St. John, and parts were taken from the best forms then in use. Some portions were written then, but the most of that which was not taken directly from the Bible was very old long before 1662, or 1552.

VII. Something more about the History of the English Prayer Book.

It is a very great error to say, as some do, that the Church of England began in the time of Henry the Eighth,

and that our Prayer Book is only a translation of the Roman services. The English Churches had long groaned under the yoke of bondage to foreign Bishops; and many pious men in her communion had either spoken out boldly against the errors Rome had introduced, or else had silently grieved over their inability to cast them out. Many good seeds had been sown, and when the power of the Pope in England was overturned these good seeds sprang up.

Among the most prominent of the English reformers was Archbishop Cranmer, and he with the other friends of true religion, felt that their work was to cast out unscriptural errors, but not to overthrow one stone of the old Church which had been planted in England in the earliest Christian ages.

Very little was done towards reforming the Church in the days of King Henry, for although he had quarrelled with the Pope he was not friendly to true religion. The Reformers did all they could to encourage learning, to spread the knowledge of the Scriptures, and to find out worthy ministers. It was in the short reign of the next king, Edward VI., that so much good work was done. It was then ordered that certain Bishops and other clergymen should draw up an English Office for the administration of the Holy Communion. They did so, and their labors resulted finally in setting forth a complete Service Book, which after subsequent revision became the Prayer Book.

They did not thus make a new book, but they preserved the old forms which had been used ages before, only putting them in the language of the people. Where these were not to be found they copied their spirit. You can get a good idea of the Scriptural nature of the Prayer Book, and you can see how little there is that is new in it, when you know that three fifths of it are taken from the Holy Scrip-

tures ; one fifth consists of prayers and creeds many centuries old, some of them indeed reaching back to Apostolic days ; and the remaining one fifth consists of prayers and exhortations based upon the above.

In later times, during the reigns of Queen Elizabeth and King James and Charles I. and II., the Prayer Book had new enemies. There arose some who are known generally as Puritans, who became the great opponents of the Church. They would willingly have destroyed the English Church, because they fancied it resembled in some things the Church of Rome, and forgot that it was descended from the Church of the Apostles. It is hard indeed to tell what would have satisfied them, for when they at length had things all their own way, after killing King Charles they quarrelled among themselves and divided up into opposing parties. Some slight changes were made in the Prayer Book from time to time to satisfy them, but they still continued to be the enemies of Bishops and Liturgies. In our day when we find Christian people of every name keeping the Christian festivals, using the cross on their places of meeting, and favoring the adoption of forms of prayer, it is hard to understand how the Puritans could have objected so bitterly to these and similar things. Had the Churchmen of England yielded to their objections no one can tell what we would have had to-day instead of the Prayer Book, which, as we have seen, clings so closely to a Scriptural basis.

We have reason to be thankful that God raised up wise and good men who declared the old to be better than the new, and who preferred clinging to the ancient landmarks rather than sweeping them away.

The joy of being connected with the holy Church of the ages past, of feeling that we have come into possession of pious thoughts and prayers of saints and martyrs, would not have been ours, but instead thereof we

would be compelled to feel that a great gulf had yawned between us, and that our history began only in modern times.

Whenever then you use your Prayer Book, think of it as one link that binds you with the holy ones of all Christian ages, and endeavor so to live as to be no unworthy successor of the saints.

VIII. The Introductory Parts of the Prayer Book. The Title Page and What it Teaches us.

In the front part of your Prayer Book you notice that there are a number of pages before you reach the Order for Daily Morning Prayer. These pages contain The Title; The Certificate that the edition is correct; The Table of Contents; The Ratification of the Book of Common Prayer; The Preface; and various Tables relating to the Psalms, the Lessons, the Feasts and Fasts, and for finding Easter. It will be the object of this and two other sections to tell something about these Introductory Parts. We will consider in this section:

The Title Page.—The title of the book is “The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of The Protestant Episcopal Church in the United States of America, together with The Psalter or Psalms of David.” The Title Page is worthy of being studied, as we shall see. In our first section we learned why the Book is called the Book of Common Prayer.

1st. It is to be used by ministers and people. 2d. It suits the religious wants of all. 3d. It is a book of public prayers as distinct from those we may offer at home or in our own closets.

It is also a Book for *The Administration of the Sacraments*. It is intended to show the ministers how to administer Baptism and Holy Communion. If you will think for a moment how important these Sacraments are, you will see how necessary it is that some correct forms be given for administering them. But not only are directions given to the ministers, there is also a great deal of instruction given to us all about the Sacraments, so that if any one will read what is said in this Book about them he will get the true Scriptural idea of their intention, their benefits, and the duties which grow out of them.

The third part of the Title declares it to be a Book for the *Administration of the other Rites and Ceremonies of the Church*.

By Rites and Ceremonies we mean those forms which we use to secure correct doctrine, proper reverence, and solemnity; and among them are included Confirmation, The order for the Burial of the Dead, Holy Matrimony, etc. It is necessary to have proper forms for these occasions or else there would be endless confusion and error. The Rites and Ceremonies we use are those of the Church. No one man has devised them, but they have, in their substance, been handed down to us with Christianity itself. The precise forms differ in different parts of the Church. Ours differ in some things from the Greek Church, in others from the English Church, but the principle ever kept in view is that "the substance of the Faith be kept entire." When any one therefore joins with us in these Rites and Ceremonies, or becomes a partaker of the Sacraments as here administered, or unites with us in Public Worship, he has the comfort of knowing that it is in the same way in *all essential things*, as that which was used when the Church was first established.

The forms we use are such as our wise forefathers thought would suit the Church in this land, and hence

they are said to be "*According to the Use of the Protestant Episcopal Church in the United States of America.*" You will remember that in a former section we learned about "The Use of Sarum," and that "Use" meant there "the manner of doing." The word means just that here, "The manner of doing in the P. E. Church, etc."

It is interesting to know the meaning of the names by which the Church is known in this land.

You notice first that we claim to be a part of *The Church*. In old times the Church was known by the name of the place where it was planted, as "The Church at Ephesus," "The Corinthian Church," "The Church at Rome," etc. When it began to spread throughout the world it received the name of "The Catholic Church," meaning "The Universal Church," and because it was founded by the Apostles, and clung to their doctrine it was also called "The Apostolic Church." If you will turn to the Nicene Creed, you will find that in it we express our belief in "One Catholic and Apostolic Church." Read here Acts 2d, 41-47; 4th, 34-35; 7th, 1; 9th, 31; 11th, 26; I Cor., 1st, 2; Gal., 1st, 2; I Thess., 1st, 1; Rev., 1st, 2; 2d, 1-12-18; 3d, 1-7. Our forefathers might have called it "The Church in America," or "The American Branch of the Catholic and Apostolic Church," but this is why they did not: Different kinds of errors were held by different people; some taught that we must worship the Virgin Mary, and that the bread and wine in the Lord's Supper were changed to flesh and blood, and many other errors opposed to the Scriptures and the faith of the early Church. Still another class, after the Church had had Bishops for 1,500 years said it was not right to have them.

Now to oppose all kinds of errors, and to cling to the form of the Church as it existed in the earlier times, they called it "The Protestant Episcopal Church." We then,

its members, are Protestants, because we protest against any one's bringing in any erroneous doctrines or practices, and we are Episcopalians because we uphold the form of Church government which was established in the beginning and which has continued in most parts of the world down to this day.

IX. The Introductory Parts of The Prayer Book.

HOW THE REST OF THE HOLY SCRIPTURE IS TO BE READ. |

One appropriate name by which our Church may be called is this :—" A Bible reading Church," for about three fifths of our Prayer Book are taken from the Holy Scripture, and two fifths of our worship at each service is in the very words of the Scriptures. At Morning Prayer on any occasion you will hear at least five chapters read, including the Psalms, and nearly the same amount at Evening Prayer, so that every one has the opportunity of listening to God's Holy Word and profiting by it.

The first Lessons for morning and evening are from the Old Testament and the second Lessons are from the New Testament.

For the different Sundays and Holy Days there are Epistles and Gospels and now and then, when there is some particular occasion, especial selections are made to suit.

When the daily service is used, the most part of the Old Testament will be read through once, and the New Testament three times, in the year. You will find a Calendar or Table of Lessons in your Prayer Book which will show you first what chapters are to be read on Sundays; second, those to be read on Holy Days; and third those

to be read on ordinary days. Almost any person can learn in a few minutes how to find the proper lessons.

In the left hand column you will see the day marked, and then the Lessons are named by chapter and book, to the right. Sometimes you see "v. 30" or similar marks. They mean that the Lessons begin at such a verse. In other places you see "to v. 34," etc., that means that the Lesson ends at such a verse. It is a good plan, adopted by many, to read their Bible after the order adopted in the Calendar. Every one ought to read or to hear some portion of God's Word daily, and if there is no regular plan for doing it it is apt to be neglected. By reading it after the plan of the Calendar you go over the Bible in a systematic manner, beginning with Genesis in January and ending with the last Epistle in the New Testament, on December 31st.

It may help you to understand the plan of the Table of Lessons, if you bear in mind these three points:—

1st. The Lessons for the daily service are read *in the order of the Books of the Bible*, beginning with Genesis and St. Matthew for morning, and Genesis and Romans for evening. There are some parts omitted. The Chronicles are not read because they are the same as the books of Samuel and the Kings. The Song of Solomon is omitted because to understand it properly requires a pure heart, it is liable to be misunderstood by some when read publicly. Some chapters of Ezekiel are not read because of their being so hard to be understood. Isaiah is read out of the regular order because the book has so much in it appropriate to Advent.

2d. The Sunday Lessons are selected, generally, *as they contain what is appropriate to the Christian seasons.* (Thus see the Lessons for Whitsunday.) The Holy Day Lessons such as Christmas, Circumcision, Epiphany, Ascension, etc., are selected for the same reason. When the

season is passing on, such as "after the Epiphany" the Sunday Lessons are somewhat in the order of the books of the Bible—the Gospels and Acts for the morning, the Epistles in the evening.

3d. The 1st Lessons for Saints' Days *are out of the "Moral Books,"* as they are called, Proverbs and Ecclesiastes, etc. These are full of instruction, and proper to be read on days when we think of the good lives of the saints.

A few chapters only of the Revelation of St. John are read, because it is generally so difficult to be understood.

You will perhaps notice that some Lessons for Saints' Days are taken from books called "Wisdom" and "Ecclesiasticus." These belong to the "Apochrypha," a list of books not deemed sacred like the other Scriptures but which we can read for example and instruction. We are not permitted to prove any doctrine by referring to these books of the "Apochrypha" for authority. See the 6th of the 39 Articles.

It is important to know that the translation of the Bible which is appointed to be read in church was made in 1611 during the reign of James I. Forty-seven men were employed in the work of translating into English from the original Hebrew and Greek languages in which the Scriptures were written, and also in comparing their translation with others which had been made.

Although some English words have changed their meaning since 1611, the pure and simple English the translators used can still be understood by all.

X. The Introductory Parts of the Prayer Book.

HOW THE PSALTER IS APPOINTED TO BE READ.

A Psalm is one kind of a sacred song. It has sometimes been called "A Prophetical Hymn." The collection of Psalms is called "The Psalter or The Book of Psalms." Some of them were written by Moses, others by Asaph, Solomon, Ethan, Heman and the sons of Korah, but most of them were by David. They are frequently called "The Psalms of David," because he was the principal author. They were not written at or near the same time, but at intervals during many years. They were used in the Jewish Church, as we learn from I Chron. 25th, 1-6, 7, and Neh. 12th, 45-47.

They have always been used in the Christian Church. In the early times the Psalter was divided into seven parts, and one of these parts was read through daily.

In our Church it is so divided that it is read through in the course of a month. On certain days there are particular Psalms appointed, because they are believed to be appropriate to the occasion. Thus on Christmas morning we read the 19th, for in it there is an account of the glory of the heavens; and of the sun coming forth as a bridegroom to run his course. It leads us to think of Him who was the Light of the World, and the Bridegroom of the Church coming forth to run His course of salvation.

In addition to the Psalter, which contains the Psalms in order according to their numbers, and the Proper Psalms for certain days, we have Ten Selections of Psalms, any one of which can be read instead of those for the day. These Selections are appropriate for particular occasions. Thus the Third, for some solemn time, and the Tenth for a joyful season.

If you compare the Psalms in the Prayer Book with those in the Bible you will find differences in the wording, although the sense is generally the same. The reason they differ is this: The Prayer Book version is taken from an older translation of the Bible, sometimes called "Cranmer's Bible," or "The Great Bible," made in the reign of Henry VIII. The others are the translation made during the reign of King James I. Our Prayer Book version is thought to be smoother and plainer, and hence has been retained.

You will notice that the Psalms have each a Latin heading. These Latin words are the words corresponding to the beginning of each psalm. Thus the 48th has for its heading "Magnus Dominus," meaning the same as the first English words of that psalm, "Great is the Lord." The 100th has over it "Jubilate Deo," meaning "O, be joyful in the Lord."

In old times the Psalms were known by these titles, just as we say now, "Let us sing the *Benedic Anima Mea*;" and beside this they were for a long time sung in Latin.

At the end of each psalm, or at the end of the portion for the day, we sing "The Gloria Patri," "Glory be to the Father and to the Son," etc. This is an old Christian hymn or doxology, and we sing it at the end of the Psalms to give them a Christian meaning.

The "Gloria in Excelsis" is used in the same way and for the same purpose. In a future section we will learn something more about the Christian use of the Psalms.

In the most of our Churches now the Psalms are *read* alternately, verse and verse about, by the minister and the people, but it is becoming more the custom to sing them. Sometimes the minister will sing one verse and the people the next; or there may be two divisions of the choir or congregation, each singing a verse, and all uniting in The Gloria Patri. They were certainly intended to

be sung, and when they are properly sung now their meaning is expressed better than by reading them. We should always stand while reading or singing them in church, because they are *Praise*, and it is as much the old custom to stand during Praise, as to kneel during Prayer. They have often been called "The Great Song Book of The Church ;" and Bp. Horne says "they are an epitome (a summary) of the Bible for the purposes of devotion."

After a while you will learn how much meaning there is in them, and how well they will suit your feelings when in trouble and in joy, and how much about Christ you can find in them.

It will help you, too, to be devout and reverent while reading or singing them if you remember that ten thousand times ten thousand of the saints of God have uttered their praises in the words of the Psalms.

XI. Feasts and Fasts.

The general name for the days set apart by the Church for special religious services is "Holy Days." Under the head "Feast Days" or "Festivals" are included all Sundays in the year; certain other days dedicated to the honor of Christ; and some days devoted to the memory of those who have been prominent in the Gospel history. Under the head of "Fasts" are included The Lenten Season; the Ember Days; the Rogation Days; and all the Fridays in the year.

It has been the custom from the very beginning of the Church to observe Sunday as a Festival, and its oldest name is "The Lord's Day." See Rev. 1st, 10. From Acts 20th, 7, and I Cor. 16th, 1, 2, we learn that it was the custom of the Christians to meet together on the first day

of the week "to break bread" (The Holy Communion), to teach and to preach, and to offer their alms. The Day was consecrated by our Lord's rising from the dead, and by the descent of the Holy Ghost. As the early Christians so universally observed the first day instead of the seventh day, we must conclude that it was done by Christ's directions, which may have been given them during the forty days He was with them after His resurrection.

It became the custom very early to commemorate the principal events in the Life of our Lord, and to keep alive the memory of the heroes and martyrs of the Church. We have notices of this custom in the earliest Christian writings.

In later times a very large number of Saints' Days were kept, but at the Reformation it was thought best to retain, in addition to the days in honor of Christ, only a small number of others; some to commemorate the Apostles, because they were the pioneers of the Church; John the Baptist, because he was the forerunner of Christ; St. Stephen, the first martyr; St. Paul, the Apostle to the Gentiles; St. Barnabas, his fellow laborer; St. Mark and St. Luke, Evangelists—the Holy Innocents, because they were the first to suffer on the Saviour's account. The memory of all other pious persons is celebrated on All Saints' Day. To remind us of the benefits we receive from the ministry of holy angels, we have St. Michael and All Angels' Day. Fasting days are appointed as times on which we may give ourselves "to more than ordinary acts and exercises of devotion."

Turn here to the Scriptures selected for these days and see how they set forth the facts and duties alluded to.

There are many advantages connected with observing the festivals and fasts, the holy days of the Church. Three advantages will be mentioned:

1st. The principal facts and doctrines of the Christian religion are brought before our minds in such a way that they make most lasting impressions upon us.

One who follows the round of holy seasons cannot be ignorant of the great truths of our most holy faith. He will be taught at *Advent* of the promises of God to send a Saviour, and also that the Saviour will come the second time as Judge.

At *Christmas* he will learn of the birth of that Saviour in human form, and of the joy He brought with Him to this world of sadness. At *Circumcision* he will learn how Christ obeyed the Law for us. The *Epiphany* season will tell him of the making known of Christ to the Gentiles ; and the glory of the Church in coming days.

In *Lent* he will contemplate the fasting and temptations of Christ. *Holy Week* will recount the story of the sufferings of the Man of Sorrows, and of the institution of the Lord's Supper. *Good Friday* will repeat the story of the Crucifixion. *Easter Even* will speak of the rest in the grave. *Easter* will recount the joyous resurrection.

Ascension will direct his thoughts to the right hand of the Majesty on high.

At *Whitsun-Day* he will learn of the Spirit's descent upon the waiting Church ; and at *Trinity* of the mystery of the Three Persons in One God.

2d. Another advantage is this :—They bring before us in proper order the duties we owe to God and to each other ; and they remind us that our religion is not to consist merely in hearing of holy things, but also in having holy thoughts, speaking holy words, and doing holy deeds. They help teach us the duty of loving Him who has done so much for us ; of imitating the faith and earnestness of His followers ; of rebuking vice, and suffering for the truth's sake ; and of loving our enemies and praying for them.

3d. The Holy Days also help draw our minds away from the things of the world which perish, and bring vividly before us the kingdom of God, which lasts forever.

The world is ever pressing in upon us, and we are in danger of forgetting that we belong to a kingdom not of this world, and which is more real than all the things we see. The observance of the holy seasons will help prepare us for joining the many saints of God who now rest in Paradise, who while here declared they sought a heavenly country.

For these reasons then each one should take a most hearty interest in the holy days of the Church. Let no trifling excuse lead you to neglect them. Not only observe the Sundays, and great occasions, such as Christmas and Good Friday, but all those you find marked in your Prayer Book. If your employments are such that you cannot attend the services of the Church on the Holy Days that occur in the week, secure some time at home to read the selected lessons, to meditate and to pray.

XII. About Worship.

The worship of God is both a duty and a privilege. It is commanded in the Scriptures, and it secures for us many blessings.

Read here II Kings 17th, 36; Isaiah 66th, 23; Isa. 56th, 7, and Ps. 43d, 4.

In the worship of God we include now the singing of sacred songs in His Honor; the offering of prayers, thanksgivings and alms; the reading and hearing of His Holy Word; the celebration of the Sacraments; and the performance of the various rites and ceremonies of religion.

God may be worshipped anywhere—at home, in the fields, in the forest, in the camp, or in ships or prison cells; but it has been the custom in all ages to erect buildings which have been solemnly set apart for this purpose. In the wilderness the Church worshipped in a tabernacle. See Ex. 26th.

In the days of Solomon the Temple was erected and set apart for holy uses with imposing ceremonies. See I Kings 6th to 8th ch. In the first days of Christianity the Christians having no Church buildings of their own met in each other's houses. When the persecutions broke out they met at the graves of the martyrs, in caves of the earth, and in solitary places. The Roman Christians made use of the Catacombs—the excavations beneath the city of Rome. As Christianity spread over the world churches were built and set apart for the most sacred purposes. The custom now prevails of building churches or chapels whenever the means can be had for the purpose. Some of these are beautiful and costly, others are very plain and simple, but whether great or small, being houses of God, we must learn “to reverence His Sanctuary.” Every church building is a reminder that God condescends to meet with men, and that He permits our humble approach to Him. See St. Matt. 18th, 20.

The worship of God is acceptable to him just in proportion as we put our hearts into it. He is not pleased with mere lip service. See St. Matt. 6th, 7. He will be pleased with the heartfelt prayers of even the most lowly.

In the Bible we have accounts of different forms of worship offered to God. The patriarchs offered sacrifices of animals on Altars, and thus pointed forward to the Great Sacrifice on Calvary. See Gen. 8th, 20; Job 1st, 5. The Jewish Church had its frequent sacrifices and its continuous acts of prayer and praise. See II Chron. 5th.

Occasional glimpses of the *Heavenly* worship have been

granted holy men. Isaiah heard the Seraphim singing the "Holy, Holy, Holy," which is now sung at the Communion. See Is. 6th, 3. The shepherds heard the angels sing the grand chorus "Glory to God in the highest," when Christ was born. See St. Luke 2d, 13, 14. St. John had visions of the adoring throng around the throne, the multitude which no man could number. See Rev. 7th, 9.

The worship of God, as it is now conducted in the Church, is according to the forms which have been handed down to us from the early ages. They are both simple and grand. They are so simple that little children take their part therein, and so grand that the loftiest mind can unite. The forms we use are as well adapted to the use of the poor people who may gather in the mission chapel, as they are to the use of the great throngs who crowd the gorgeous cathedrals.

In the far West the Indians in their log chapels say the Creed and the Lord's Prayer, and sing the Gloria in Excelsis, while in other places the walls of the most beautiful buildings the art of man can devise are ringing day by day with the choruses of the hundreds of trained voices. It is always an interesting feature of our modes of worship that they are used by so many in all parts of the world, and frequently at the same time and in the same words. We are thus uniting with "The holy Church throughout all the world." We may add that we are uniting also in adoration with myriads of "the spirits and souls of the righteous" who have been trained by the use of these forms for higher worship in Paradise.

If you would be a true worshipper in the Church remember four things:—

1st. Put away all worldly thoughts when you enter God's House. You have come for a purpose of more importance than all earthly things; and if you spend the

time well while in church you will be better fitted to unite with the great throng of white robed ones above.

2d. Always kneel upon reaching your place and ask the help of the Holy Spirit.

3d. Try to realize that you are in God's House, and in His presence. You cannot see Him with your eyes, but He is truly present to all who seek Him by faith ; and He will bless you if you seek His blessing.

4th. Enter very heartily into all the parts of the services. You will thus be honoring God, and gaining benefit to yourself. Do not be hindered by the coldness or neglect of others, but sing, respond, listen, kneel and stand as these are directed. Get all the good you can out of every service you take part in, and strive to make it real and heartfelt worship.

XIII. The Sentences and Exhortation.

In old times, in the English Church, the service began with the repetition of the Lord's Prayer, or with the utterance of such expressions in Latin as meant : "Convert us, O, our good Lord," and "Turn Thine anger from us." In the year 1552 the Sentences from Scripture, the Exhortation, Confession and Absolution were placed at the beginning of the Morning Prayer. In 1661 they were placed at the beginning of the Evening Prayer also.

One reason for having the Sentences first is, that we may be reminded, by quotations from the Word of God, of the proper feelings we should have as we take part in His worship. Another reason is the desire the Reformers had that both the worship and the doctrines of the Church should be based on the teachings of God's Word.

THE SENTENCES.

In the English Prayer Book there are eleven of these verses. In ours there are fourteen. Three were prefixed in 1789. All of these sentences are singularly appropriate. *The 1st* speaks of the Lord being in His Holy Temple. If so, then no worldliness must come in to profane the place, and no clamor of earthly desires and passions must break the silence of His courts. *The 2d* tells of the reverence for God which should be shown in all places. *The 3d* asks for acceptable words and thoughts. *The 4th* is an assurance of mercy to those who turn from evil and do right. *The 5th* and *6th* are David's confessions of sin. *The 7th* tells us what sacrifices will please God. *The 8th* assures us that sorrow of heart for sin is better than outward grief. *The 9th* expresses our trust that God would receive us according to His mercy and not as we deserve. *The 10th* asks correction of our evil, but in mercy. *The 11th* is the Gospel call to repentance. *The 12th* is the Prodigal's confession. *The 13th* is the Psalmist's prayer that God would not enter into judgment with him. *The 14th* shows that forgiveness follows confession.

The tone of all these sentences is such as to lead us to feel that as now we are coming into God's presence, we must seek pardon for what has displeased Him. While their general tone is the same there are some particularly suited to certain seasons. Thus:—*The 2d*, for Epiphany. *The 8th*, for Lent. *The 11th*, for Advent. *The 1st*, for Whitsun-Day. *The 3d*, for Christmas.

THE EXHORTATION.

An exhortation is an address in which men are called upon to do something. The Exhortation in the Morning and Evening Prayer has the same objects as the Sentences, but it enters into particulars. It has six parts.

1st. That the duty to confess our sins is set forth in the Scriptures. 2d. How we ought to confess them. 3d. What benefit will come to us if we so do. 4th. That while we ought always to confess to God, there are particular times to do so. 5th. Those particular times are stated. 6th. The call upon all to unite with the minister in doing so now.

POINTS WORTHY OF NOTICE.—1st. *The language of the Exhortation.* It puts some words together in pairs, having nearly the same meaning. Thus we have “acknowledge and confess,” “assemble and meet together,” “pray and beseech,” “requisite and necessary.” You will find this pairing of words in other places. The explanation is this:—Words of Latin origin might not be understood by uneducated people, and so the common Saxon words are joined with them.

2d. *The Title by which the worshippers are addressed.* “Dearly beloved brethren.” It implies affection, and equality before God. All who come to worship are considered as “brethren” whether rich or poor, and the Church speaks to all with equal affection. Observe that there is nothing harsh anywhere said even though some are greater sinners than others.

3d. *The minister and people are to make confession together.* The minister makes no claim to be free from sin, but uses the same humble words before God as the most wretched in the congregation; and asks for the same pardon.

4th. *The reasons for going to Church are very clearly stated.* You will notice that there are four:—to give thanks; to honor God by praises; to hear His Word; and to pray. Notice that we are taught to go to church not because it is an old custom; not simply to *hear* singing, not merely to listen to sermons, but we are to go as worshippers; as

needy creatures who have things to ask God for ; and as those who are to be instructed in our duties.

Whenever you listen to the opening part of the Morning or Evening Prayer remember that you are spoken to first of all in words from God's Word, that you are next addressed by the Church of God through her minister ; and that it becomes you to pay devout attention to these calls to humbly confess your sins to Almighty God.

XIV. Confession.

The public confession of sins to God is mentioned in numerous places in the Scriptures. Read Lev. 5th, 5, 6 ; 16th, 21. 1 Sam'l 7th, 16. St. Matt. 3d, 16. The custom in the Christian Church in the early ages is described by St. Basil (A. D. 370) in the following manner. "Very early in the morning, even while it is still night, our people resort to the House of Prayer, where they confess unto God their sins with groans and sorrow and tears of anguish ; and lastly rise from their prayers and betake themselves to singing."

In our Church we have two forms of public confession. One is used in the daily services ; and the other is used just before the Communion. The one found in the daily Morning and Evening Prayer may be divided into five parts. 1st. An humble acknowledgment that we have departed from God's ways, and that our nature is evil. 2d. Sins of omission and commission are deplored. 3d. A cry for mercy. 4th. A plea for pardon and restoration for Christ's sake. 5th. A prayer to lead a better life.

Notice the following points as to the language of the Confession. *Our wandering* from God is compared with

the straying away of lost sheep. Lost sheep will go further and further from the fold unless they hear the call of the shepherd. Every call to God's house should be regarded by us as a call from our wanderings.

The *Devices and Desires* of our own hearts are not safe to follow for our hearts are evil, and they lead us to break God's laws. *We leave undone* many things, and it is as much sin to neglect to do right as to do wrong. See St. Matt. 25th, 42-45. St. Jas. 4th, 17.

No one can number the things he does which he *ought not to do*. There are sins of thought, of feeling and of action. Sometimes there are sins of which we are not conscious. There is truly *no health in us*. Ps. 51st, 5; Rom. 7th, 18.

In view of what we are, we may well declare ourselves *miserable offenders*. Sin renders us wretched and unhappy; and the better we know ourselves the more truly can we say, we are miserable offenders. Sin also is to be thought of as ingratitude to God, not only as something rendering us miserable from its consequences, but it dishonors Him who has been so good to us. God might justly punish us but we call upon Him to *spare us*. We thus implore Him not to cut us off, not to cast us away, but to save us from the penalty we deserve. We know He will do this for we have the precious promise in I St. Jno. 1st, 8, 9. We beg Him *to restore* those who are penitent, that is to take us back to His favor, to grant us His peace, and to give us His joy. Our Saviour taught us God's willingness to receive the penitent, by a most beautiful parable. See St. Luke 15th, 11-24. Beside this we have *many precious promises* that He will spare those who are sorry for their sins; indeed the whole tone of our Saviour's teachings is to this effect. Read St. Matt. 11th, 28. I Tim. 1st, 15; I St. Jno. 2d, 1, 2. True repentance consists not only in confessing but also in

forsaking sin, and so we ask His help to enable us to live a better life. A *godly* life, with respect to the things of God, seeking to be like Him, making Christ a model. A *righteous* life, towards our fellow men, avoiding anything that will injure them, seeking to do them good. A *sober* life, as towards ourselves, being restrained, thoughtful, considerate of our highest interests. Such a life, imitating God, loving our neighbor as ourselves, keeping ourselves in soberness, will be to God's glory.

REMARKS ABOUT THE CONFESSION.—1st. It is a model of what a true confession should be. We may not always feel the full depth of its meaning. We may not always realize our own sinfulness, but the Church has put before us a model after which we should seek to mould our feelings. The form of confession is general enough to suit the case of all, and it does not enter into a description of unusual or particular offences, else it might not suit all. If any one ask how sinners should make a most humble confession of their sins, we have here a form which will suit all cases.

2d. It is to be made with pure heart and humble voice, in a humble attitude, that is kneeling. By pure heart here is meant one without hypocrisy. We are not to utter the words carelessly, or with any intention of clinging to the sins we confess, but with unfeigned sincerity and contrition we are to follow the minister in uttering these words while on our knees. We are in the presence of The Great Searcher of hearts, and upon His mercy all our hopes depend.

XV. The Declaration of Absolution.

"Absolution" means the loosening from. It is of the same meaning as our common word "pardon." The "Declaration of Absolution, or Remission of Sins," is the declaring that sins are pardoned. We learn from the Scriptures that the persons whose sins God will pardon are those who repent and believe the Gospel. The duty of declaring God's willingness to pardon such persons is made the duty of those whom He calls to the Sacred Ministry. When we humbly confess our sins to God, and ask Him to spare us, and to restore us for Christ's sake, we hear the clergyman repeating to us how willing God is to do all of this. If we have truly repented, and have really been sincere in our Confession to God, the Declaration the clergyman makes is full of comfort, for it is the message brought to us from God by His minister.

You can understand better how this is, and why we should listen so reverently to the Declaration of Absolution, if you will pay attention to the following illustration. A prisoner, in old times, was locked up in a cell for a crime he had committed against the king. After a while a report reached him that the king was willing to forgive offenders. Presently some of his friends came in, and told him they were sure the king would spare him. Their news gave him comfort, but at length there came one of the king's messengers, sent to him by the king to tell him that as he had confessed his crime and wanted to do better he was freely pardoned. The message of the messenger was a declaration of absolution. Did not the prisoner think more of it than he did of the general report, or of the hopeful words of his friends? Yes, because from the king it was carried by one whom the king sent, and it filled him with joy,

No man can pardon our sins. God alone does that, but it has pleased Him to appoint men to carry the news of this pardon to others. To learn about the authority of the ministry to declare God's willingness to pardon penitent and believing sinners, read St. Jno. 20th, 19-23 ; St. Luke 24th, 47 ; Acts 13th, 38. It has never been the custom for the Deacons to pronounce this Declaration, for they are properly considered the helpers of the other two orders of ministers, the Priests and Bishops.

There are two forms of this Declaration of Absolution used in the daily services. The shorter form belonged originally to the Communion service but was put in the daily services when the Prayer Book was put forth in its present form in this country in 1789.

The longer form may be divided into four parts: 1st. A statement of what God does not desire and what He does desire as to the sinner. This is based upon Ez. 18th, 23, 32; I Tim. 2d, 3, 4. 2 Pet. 3d, 9, and other Scriptures.

2d. That He has given His ministers power to declare the pardon of the penitent.

3d. A solemn declaration that God does pardon those who repent and believe.

4th. A call to prayer for repentance and the Holy Spirit.

The shorter form is divided into two parts:

1st. A statement that God has promised forgiveness to those who turn to Him with hearty repentance and true faith.

2d. The minister's declaration that God grants mercy, pardon, strength and guidance to eternal life, to the penitent and believing.

The Declaration is of no value to us if we do not heartily turn to God from our sins, and believe His Gospel ; but whenever we truly turn to Him, with penitent and believing hearts, we may use the language of the old hymn, and say:—

“ When Thy Ministers proclaim
Peace and Pardon in Thy Name,
Through their voice, by Faith, may I
Hear Thee speaking from on high.”

It is to be remarked that no one who uses the Church services can be ignorant of what is needed to secure the pardon of his sins. He is kept from the unscriptural error of thinking that he can pay God anything as a satisfaction for sins, or that the saints or the blessed Virgin can intercede for him. He is ever reminded that to gain pardon he must truly repent, and unfeignedly believe the Gospel. Pardon is put within the reach of all; and we must ever consider it an inestimable blessing to hear the ministers of God tell us so constantly of God's willingness to pardon us.

XVI. The Lord's Prayer, Versicles and Doxology.

This is called “The Lord's Prayer” because our Lord Himself gave it to the disciples when they asked Him to teach them to pray. See St. Luke 11th, 1-4 and St. Matt. 6th, 9-13. You will notice that some of the words in these two places differ from the form used in the Prayer Book, and also from that which is generally used by all Christians. The prayer as usually offered is taken from Cranmer's Bible, whence also we get the Psalter, and not from King James' Bible. The Lord's Prayer is both a form to be used, and is a model of all the prayers we offer. It is used in connection with every service of the Church. Not one service is without it. Turn over the pages of your Prayer Book and see that every part of the Liturgy has this wondrous prayer at the beginning or at the ending. Tertullian, a Christian writer (A. D. 150-220),

says:—"It is the foundation on which all our prayers should be built." Augustine (A. D. 354-430) calls it "The perfection of all prayer." Hooker, a great English writer (A. D. 1553-1600), said, "He who made us to live hath also taught us to pray, to the end that, speaking unto the Father in His Son's own prescript form, we may be sure that we utter nothing which God will either disallow or deny." All the Church's prayers may be considered as but an expansion of the Lord's prayer. All our needs and desires are included in that one form. It may be divided as follows:—

1st. The Invocation. "Our Father, who art in heaven."

2d. Three petitions for the glory of God, *i. e.*, His name hallowed, His will done, His Kingdom come.

3d. Three petitions for ourselves,—daily bread, forgiveness, and to be kept from evil.

4th. The Doxology. "Thine is the kingdom," etc.

You will notice that in St. Matt. 6th, this doxology is given, and in St. Luke 11th it is omitted. In the Church services it is sometimes used, and sometimes omitted. It is used in the service whenever the Lord's Prayer is repeated in connection with special thanksgivings, as after the Absolution, and in the Holy Eucharist. It is omitted when the Lord's Prayer is used in connection with especial supplication as distinct from thanksgiving, as in the Litany, the Burial service, Baptism, etc. The frequent use of the Lord's Prayer in the Church services shows two things. 1st, the Church's deep reverence for the form the Master has given us. 2d, her desire that all her petitions may have the same spirit as that prayer, *viz.*, first seeking God's glory, and then seeking such things for ourselves as it may please Him to grant.

THE VERSICLES AND DOXOLOGY.

The short sentences after the Lord's Prayer are called "The Versicles" or little verses. They are taken from the 51st Psalm, 15th verse; and have been used in the services for many centuries.

The sentences commencing "Glory be," etc., is called the *Doxology*. This word means "an ascription of glory;" and you note it is a form in which we ascribe Glory to the Persons of the Sacred Trinity. This Doxology is probably of apostolic origin, based upon Is. 6th, 3, and is found in the very earliest liturgies. It began to be used more extensively when the Arian heresy arose. Arius denied the proper Divinity of our Saviour, and the Church to correct his error and to bring out the Scriptural truth more clearly, used this form which ascribes equal honor or glory to each of the Blessed Three.

You will find this Ascription very frequently used in the services. It is sung after the Psalms, after the Anthems from Scripture, and is used in the second portion of the Litany. It is a very important part of our worship, for in it we declare our belief in the "Holy, Blessed and Glorious Trinity," and the honor due unto our Maker, Redeemer and Sanctifier.

In different parts of the Prayer Book you find other versicles beside the two before named. They are generally short verses from Scripture or else are the remains of ancient liturgical forms. The two which are used after we have used the Doxology or Ascription are a most proper introduction to the service of praise which now begins.

"Praise ye the Lord," is the English for the Hebrew "Hallelujah," which you see so often in the Old Testament. The Psalms, as we will presently see, are songs of praise, and these versicles direct our thoughts to the holy act in which we are about to engage as we use them.

Try when you make the response "The Lord's name be praised," to throw your whole heart into the delightful work of praising and magnifying Him who has been so good to you in all the time past.

XVII. Canticles.

The word "Canticles" means "Songs," and the name is given to the sacred songs which are found in the Morning and Evening Prayer and in other services. Other terms, such as "chants," "anthems," "hymns," etc., are sometimes used, but Canticles is a general name for those not arranged in metrical shape. There are six canticles in the Morning Prayer, and four in the Evening Prayer. The first in the Morning service is the "*Venite*," taken from the 95th Psalm. It may be styled "A call to worship," and very properly follows the solemn confession and absolution.

It is used in our Church as an introduction to the other psalms which follow in the singing or reading of the Psalter. *The Gloria in Excelsis* which is sung sometimes at the end of the portion of Psalms for the day, and also near the close of the Communion service is the Angels' Hymn. The origin of its theme is found in St. Luke 2d, 14. It is said to have been enlarged by Telephorus about A. D. 139. The hymn in about its present shape is found in Christian writings of the third century; and it was directed to be used in public worship generally, over 1,000 years ago.

You will notice that it is a hymn of the most exalted character, and in it praise is given the Three Persons of the Trinity. *The Deum* and *Benedicite* follow after the first lesson. The *Benedicite* is in many parishes substituted

for the Te Deum on Thanksgiving Day, and during Lent. After the second lesson we have the *Jubilate* and the *Benedictus*. The *Jubilate* is from the 100th Psalm, which was sung in the Jewish Church when the Peace Offering was made, and it very properly follows here the reading of the Gospel of Peace. The *Benedictus* contains the inspired words of Zacharias, uttered by him when John the Baptist was circumcised. See St. Luke 1st, 68-71. It may be called "A thanksgiving to God for salvation." This hymn is an expression of gratitude for the fulfilment of such promises as you find in Gen. 3d, 15; Ps. 72d, 17; Jer. 30th, 10; Is. 43d, 3, 11, 12; Dan'l 9th, and many other places.

The *Jubilate* is in some parishes sung from Easter to Advent; and the *Benedictus* from Advent to Easter. Notice the appropriateness of this arrangement.

In the Evening Prayer the four Canticles are from the Psalms. The *Cantate* from the 95th; the *Bonum est* from the 92d; the *Deus* from the 67th; and the *Benedic* from the 103d.

They are all solemn and expressive words of praise for God's goodness. It is thought by many that the *Cantate* and the *Benedic* are peculiarly appropriate from Christmas to Lent; and then from Easter to Advent; and that the *Bonum est* and the *Deus* are especially suitable to Advent and Lent. There are many very expressive combinations of the parts of the services which can be made, giving pleasing variety and bringing out the truths of the season in which we may happen to be.

The Canticles are sometimes read, but it is better to sing them. There is no doubt that singing them to suitable music brings out their sentiment better than can be done by reading them. Unfortunately sacred music is not yet cultivated among us as much as it ought to be. There are two reasons why it is so shamefully neglected.

One is the mistaken notion that it requires a special gift to be able to sing properly. The other is the failure to understand the fact, that all the emotions we have can be expressed by music. Anatomists and teachers tell us that nearly every one can sing if they begin early enough to learn. All may not have the same skill and all may not appreciate music alike, but it may become a source of pleasure to all. Sacred music is well calculated to express our religious emotions, such as joy, hope, trust, love, etc.; and hence we find frequent mention of it made in the Scriptures. See Ps. 13th, 6; 18th, 46; 67th, 4; 105th, 2; St. Matt. 26th, 30; Acts 16th, 25; St. Jas. 5th, 13.

The glimpses of heaven which have been given us show that the holy ones above *sing* God's praises. See Rev. 14th, 1-3; 15th, 1-3.

There are different ways of singing the Canticles. Sometimes the words of a sentence or verse are recited on one musical note, with a change of a few notes at the end. This is called chanting. They are sometimes set to more elaborate music, in which solos and choruses are introduced. In imitation of the old custom there is often a kind of singing called "Antiphonal," in which one part of the choir or congregation take one portion, and the others respond in the next, all however uniting in the Gloria Patri.

There is one thing however we must always remember; and that is to try to make melody *in our hearts* unto the Lord. When we sing we must not think so much of the sweetness of the music, or of its artistic character, as of whether or not we are really praising God with our hearts.

XVIII. What the Psalms are.

Although the Psalter is so much used in the services it is not as well understood by the majority of worshippers as it ought to be. There are four points which if well attended to will enable you to understand it better.

1st. *The Psalms are poetry.* Poetry may be styled the expression of great thoughts in choicest language. The Psalms are not in the shape in which we usually find modern poetry, but they have the peculiar shape of Hebrew poetry. Our present translation however does not give us the exact form they have in the original, although it is near enough to distinguish the Psalms from plain prose. The great peculiarity of Hebrew poetry is called its "parallelism" or "thought rhythm." The sentiment is so distributed that as part succeeds part, it is connected with what precedes. It is sufficient for you to remember that in reading or singing the Psalms you are using poetry, and must therefore search for the meaning more closely than in reading simple prose; and expect to find it under the shape of poetical figures.

2d. *The Psalms treat of a great variety of topics.* They were written by different men at different times. David wrote most of them, but there are at least five other authors. Many of those written by David describe his feelings under different circumstances. Sometimes he was in great distress. At other times he was very joyful. The reader of the Psalms must not be surprised therefore to find the subject changing very often. At one time we have a psalm expressing the deepest self abasement, at another we have one which is a great outburst of thanksgiving. Even the same psalm may contain a number of distinct topics. In reading them as we do in regular order in the daily services. these different topics are

mingled together, and it requires some attention to note the changes from one to another as we pass from one psalm to the next. The Selections before the Psalter are intended to bring the psalms of the same general character together. Thus the 10th Selection is a collection of joyous psalms. The 3d is a collection of penitential psalms.

The psalms may be grouped under six general heads. Some belonging to each are here given.

1st. Prayer and Penitence. Psalms 6th, 25th, 32d, 35th, 38th, 51st, 63d, 64th, 102d, 109th, 140th.

2d. Thanksgiving. Psalms 9th, 18th, 22d, 75th, 124th, 129th, 135th, 136th, 149th.

3d. Adoration. Psalms 23d, 34th, 100th, 104th, 111th, 139th, 147th, 150th.

4th. Instructive. Psalms 1st, 5th, 7th, 9th, 84th, 119th, 128th, 133d.

5th. Prophetical. Psalms 2d, 16th, 22d, 40th, 45th, 68th, 72d, 87th, 110th.

6th. Historical. Psalms 78th, 105th, 106th.

This list may be useful to you both in your private and public use of the Psalter as showing you the general topic particular psalms treat of.

3d. *The Psalms are well suited to express our religious feelings.* The religious experiences of different people may differ in many things, but there are some feelings common to all. Love, joy, hope, trust, sorrow for sin, fear, and some others are common to all; and in the Psalter we find suitable words in which to express these feelings. It would be very hard to put together any sentences more expressive than these grand poetical utterances which are now so old and which have been used by so many. In other parts of the Scriptures, repentance, faith, love, etc., are described, but in the Psalms they are expressed. It is an interesting fact that the more one

grows in the Christian life the more he will use the Psalms, and the better he will appreciate them.

4th. *The Psalms have both a literal and a Christian meaning.* They set forth such and such things as true at the times and in the connections when they were written, but beyond this they have a meaning which they were intended to have in Christian times. We may regard each psalm as a prophecy to be more completely fulfilled in Christ and His Church.

It may be of interest to you to know when some of the psalms were probably written. The 88th is thought by some to have been written by an Israelite while in Egypt. 90th, by Moses in the wilderness. The 113th is very much like such a thanksgiving as would be used by Hannah.

Asaph, in the days of David, wrote the 50th, 73d and 78th, but there is another Asaph who wrote in the times of Hezekiah. The 89th was by Ethan during the captivity in Babylon. The 137th was by some captive exile in Babylon. Ezra is thought to have written the 119th. The 84th was for the great Passover in Hezekiah's time. The 76th and 85th for deliverance from the Assyrians. David wrote most of those from the 1st to the 73d, and also the 103d to 106th, and others. When the ark was brought to Mt. Zion he composed the 24th and 68th. The 6th, after his repentance upon hearing Nathan's parable. 22d, after Absalom's rebellion. The others upon various occasions, and many of them especially for the temple service. It will be profitable to turn to some of these psalms, and to read them in connection with the events referred to.

XIX. The Christian Use of The Psalms.

Such questions as the following are sometimes asked. "Why do we use the Psalms in the Christian Church when there is so much in them that was peculiar to the Jewish Church?" "Are we any longer concerned with the affairs of David and Solomon and Israel?" "Are we to pray for deliverance from Moab, Edom and Philistia?" "Are we captives in Babylon?" "Must we appear before the Lord with offerings of doves and with the fat of lambs?"

The object of this section will be to show the Christian use of the Psalms. David and Israel and Moab and Babylon, etc., have a Christian reference, and if you will attend to the principles here set forth you need not be troubled by such questions as are quoted above.

1st. The first general principle to be remembered is that *God designed the Jewish Church to be in many things a type of the Christian Church.* A type is a picture or a pattern of that which shall be thereafter. The picture drawn before may not be a perfect copy, but it points out some of the things which shall be. Perhaps it would be more correct to say that the Jewish Church was a shadow of the Christian. The shadow may have the outline of the substance and may be seen before the substance is seen. In the history of the Jewish Church we have accounts of its deliverance from bondage; of its being led by the pillar of cloud and of fire through the wilderness; of its crossing the Red Sea and the Jordan; of manna and water being miraculously given; of its final settlement in Canaan; of its conflicts with the people of the land; of its rites and ceremonies; and of its final triumph in the Land of Promise. Now in each of these particulars it typified, that is foreshadowed, similar things pertaining

to the Christian Church. There are now the deliverance of the family of Christ from the bondage of sin, the world, and the devil ; the weary marchings through the wilderness of this world ; the feeding upon food from heaven ; the conflict with foes ; the driving out of the remainder of sin ; the setting up the Church in all parts of the land ; and its continuance therein with its acts of worship.

You have then but to transfer what is said about the commonwealth of Israel to the Church, and you will see that it is just as true of the Church as if written only to-day.

2d. The second general principle is that *Moses, David and Solomon were intended, in certain particulars, to be types of Christ.*

Moses was the leader of the people from the captivity of Egypt. He gave up the glory and the riches of the position he might have had as the adopted son of Pharaoh's daughter that he might be the leader of his people from bondage. In these respects he is a type of One who gave up His throne and its honors that He might deliver us from the bondage of Satan and sin and death, and lead us through the desert of this world to the Heavenly Canaan.

David was the founder of the prosperous condition of Israel as a nation ; their leader in conquests, and the one whose pious spirit developed their ritual as a church. In these respects he too is a type of One who is the Captain of our salvation, the Church's Head, the Author of its career of success in the world.

Solomon was the wisest of kings, and a man of peace, under whose sway Israel reached the point of its highest wealth and prosperity. He is thus a type of Him Who is Wisdom and The Prince of Peace ; Whose beneficent sway is extending from shore to shore ; and in the time of Whose reign the spiritual temple is being erected from the stones cut out of the mountain, and fitted for their holy uses in the holy place.

What is said therefore of Moses, David and Solomon in their positions as leaders and rulers, has its fulfilment in Christ.

3d. The third principle is that *some of the Psalms were prophecies looking forward to the things connected with the Christian Church.* They were not only types, but prophecies. Thus when the chief priests complained because He permitted the children in the temple to cry "Hosanna," He replied in the words of the 8th Psalm. See St. Matt. 21st, 15, 16.

When He predicted His own glory notwithstanding His rejection by some He quoted from the Psalms. Near the close of His ministry, He described the treachery of Judas in words from the 49th Psalm. See St. Luke 22d, 21. While upon the cross He poured out His bitter lamentations in the words of the 22d Psalm. See St. Matt. 27th, 46. We find the disciples declaring that the 2d Psalm was descriptive of Christ's exaltation and of the rage of His enemies. See Acts 4th, 25. When St. Peter spoke of the resurrection of Christ, he quoted from the 16th Psalm as applying to that very event. See Acts 2d, 25. The 95th Psalm is explained in Hebrews 3d and 4th ch., as relating to seeking the heavenly rest.

You can readily see then how proper it is to use the Psalms now in the Christian Church, since the Jewish Church was a type of the Christian; Moses, David and Solomon were types of Christ; and many of the Psalms were prophecies relating to the Church of Christ.

XX. A Companion to the Psalter.

The object of this section is to show the reader of the Psalms how to use them in their Christian sense. In the

column to the left will be found the word, phrase or topic to be adapted to Christian use. In the middle column will be found the Christian adaptation or equivalent. In the column to the right will be found some of the places in the Psalms where the words, phrases and topics occur.

WORDS, PHRASES, TOPICS IN PSALMS.	CHRISTIAN ADAPTATION.	WHERE FOUND IN THE PSALMS.
Afflictions of David.....	Afflictions of Christ.....	88th.
Bulls of Bashan.....	Strong opponents of Christ and the Church.....	22d, 12, 13.
Buckler, Shield, Spear, etc.	Spiritual weapons.....	35th.
Breaking the Ships of Tar- shish	Overthrow of Heathen Forces	45th, 7.
Benjamin, Zebulun, Judah, Naphthali, strongest and wealthiest tribes of Is- rael.....	Tribes of men coming with their wealth and strength to the Christian Church.....	68th, 27 ; 70th, [2.]
Raca, place of weeping...	Sorrowful experiences of Christians.....	84th, 6.
Babylon, Egypt, place of captivity.....	Enemies of Christians, especially Satan, sin and death who would hold us in bonds.....	87th, 4 ; 137th.
David, by name or charac- ter.	Type of Christ.....	18th, 20 ; 89th,
Daughters of Judah.....	Christians.....	97th, 8. [3.]
Deliverance from Egypt and Babylon.....	Deliverance from sin, Satan and death.....	105th.
Daughters of Tyre.....	Gentile world.....	45th, 12.
Edom, Strong City of Boz- rah	Strong foes overcome by Christ.....	60th, 9 ; 137th,
Enemies of the King.....	Enemies of Christ.....	21st, 8-10. [7.]
Enemies of David.....	Enemies of Christ and the Church.....	18th, 37.
Gilead, Manasseh, Ephra- im, Judah, tribes of Is- rael.....	Races of men now in the brotherhood of the Church.....	60th, 7.
House of Aaron.....	Christian Ministers.....	118th.
Holy one.....	Christ.....	16th ; 20th, 4.
Jacob.....	Christians.....	134th, 4.
King's Daughter.....	The Church.....	45th, 13.
King's Daughters.....	The Gentile world.....	45th, 12.
Lovers and friends stand afar off.....	Christ denied by His disci- ples.....	38th.
Moab, Edom, Philistia, inveterate enemies of Is- rael.....	Determined opponents of the Church at length to be subdued.....	60th, 8.

WORDS, PHRASES, TOPICS IN PSALMS.	CHRISTIAN ADAPTATION.	WHERE FOUND IN THE PSALMS.
Midianites, Sisera, Oreb and Zeb.....	Enemies of the Church...	83d, 9.
"My Lord," promises to.	Christ.....	100th.
Purge with Hyssop.....	Purify me.....	51st, 7.
People of Israel.....	Christians.....	73d, 1; 81st, 12.
Shechem and Succoth divid- ed.....	Heathen nations subject to Christ.....	[13; 124th, 129 60th, 6.
Sion and Zion.....	The Church.....	2d, 9th; 50th 2,
Sacrifices.....	Christ's one sacrifice of himself.....	[51st 18; 87th 66th, 13, 15.
Seba and Sheba.....	Gentiles bearing gifts to Christ.....	72d, 10.
Sanctuary, holy place.....	The Church.....	77th, 13; 150th,
Statutes of God.....	Precepts of Christ.....	119th. [1.
Singing a new song.....	The Song of salvation through Christ.....	146th, 9.
Sins and murmurings of Israel.....	Sins of Christians.....	106th, 107th.
Tabernacle.....	Church Militant on earth.	61st, 4.
The King.....	Christ.....	21st, 1; 61st,
Trumpets, shawms, harps, etc.....	With whatever will en- hance the beauty of wor- ship.....	[6; 63d, 11. 150th.
Vine out of Egypt.....	The Church.....	80th.

Of course this list is by no means complete. It contains enough, however, to show how each one, as he reads, can adapt the Psalms to Christian uses. It will not require very great study to enable you to make the Psalms, as you read them in the daily service, suited to your own experiences, just as if the words were now composed all afresh for you. It is almost needless to add also, that the reading or singing of the Psalter will become the more interesting to you as you trace out the great fitness of its words to express Christian thoughts. By all means study them, and avoid the dreadful habit some fall into of repeating them just as coldly as they would the multiplication table. Try to make them your own heart utterances, and if your experience is not the same consider yourself as repeating them with the Church, in whose company all human experiences are combined.

XXI. The Te Deum.

The 'Te Deum is one of the grandest hymns ever composed. No one knows who wrote it, although tradition attributes it to Ambrose, the good Bishop of Milan, Italy, who was consecrated, A. D. 374. It was sung at the baptism of Augustine, on Easter Eve, A. D. 387, whose conversion to Christianity was an event of great importance. He became afterwards the Bishop of Hippo in Numidia, A. D. 395.

It is thought by some that The Te Deum was not all written by any one person, but that parts of it were handed down from the first Christians and then joined together about the middle of the 4th century.

A portion of it is quoted by Cyprian, A. D. 252. Although we cannot tell who wrote it, we know that it has been used now for over 1,400 years in the Church. When we think of how many myriads of good and pious persons have used its words, we should enter very heartily into its use when it occurs in the services.

The Te Deum may be divided into three parts.

(1.) The first part consists of the first nine verses, ending with and including "the noble army of Martyrs praise thee." This first part may be called "*A solemn act of Praise*," especially addressed to God the Father.

We begin the act of praise, and then our thoughts go out to others who are thus praising the Lord. The whole earth, the angels, the Heavens and the Powers therein, Cherubim and Seraphim, Apostles, Prophets, and Martyrs. What a mighty company! What a privilege to unite with them in so holy an act!

(2.) The second division may be called "*Our Confession of the principal Articles of the Christian Faith*." It is really a Creed sung. This second division extends from

the 10th verse to the end of the 19th, ending with "come to be our Judge." In this part we express our belief in the Holy Trinity, the Father, the Son, and the Holy Ghost; in the Saviour's birth of the Virgin to redeem us; in His opening for us the Kingdom of Heaven; in His being now at the right hand of God in the glory of the Father; and in His coming again to be our Judge.

(3.) The third division is from the 20th verse to the end, and may be called "*The Prayers of The Worshipers.*" In it we pray Christ to help us; to number us with His Saints; to save and bless us; to govern us and lift us up; to keep us without sin; to have mercy upon us and to suffer us not to be confounded.

The three parts of this hymn may be grouped under these shorter headings: "Praise," "Faith" and "Prayers."

Perhaps the *Te Deum* will be better understood in some of its parts if you will attend to the meaning of some of the expressions used in it. Here is a list of some, with their explanations.

"*Powers therein.*" The blessed company of Heaven is composed of beings of different orders or ranks. When we speak of the "*Powers therein*" we mean that God is worshipped by all ranks of beings there. See Eph. 3d, 10; 1st, 21; Col. 1st, 16; I Pet. 3d, 22.

Cherubim and Seraphim, are some of these ranks or orders of heavenly beings. The first are mentioned in Ezek. 1st, 4-14; Rev. 4th, 6. The latter in Is. 6th, 2. The Cherubim are mentioned as winged symbols of God's presence guarding the gates of Eden. See Gen. 3d, 24. Golden figures representing the Cherubim, were made to rest upon the top of the ark, shadowing the Mercy Seat with their wings. See Ex. 37th, 7-9. Some have supposed that the Cherubim were the representatives of

wondrous wisdom, and the Seraphim were representatives of wondrous love.

God of Sabaoth. Sabaoth is the Hebrew word for hosts or armies. The expression means "God of hosts," and refers to His being the God of the great armies or multitudes of heavenly beings. *Majesty of Thy Glory.* This phrase is similar to "Thy glorious Majesty," and the meaning is that God's greatness fills the earth and the heavens, and calls out the praise of His creatures. Read here Ps. 139th.

Bless Thine Heritage. Heritage means those gained by inheritance; and the word is applied to Christians. See I Pet. 5th, 3. The thought is that the Son of God has come into possession of a people, His Heritage, whom we pray He will bless.

Magnify Thee. To magnify is to increase, or to exalt. Here the expression means that we daily grow in our appreciation of Christ; make Him greater and greater in our esteem: Read St. Luke 1st, 46.

Vouchsafe is an old word, meaning to condescend to grant. It implies that what we ask is to be received as a great favor.

Confounded. This word is often used where we would use the expression, "put to confusion" or "made ashamed." Its use here will be best understood by reading Is. 49th, 23; 28th, 16.

REMARKS ON THE TE DEUM.

1st. No one can study this sublime old hymn of the Church, without noticing that it is really a combination of Scriptural thoughts, that is, of thoughts which must have been derived from a devout acquaintance with the Word of God. It would be easy to show where, in the sacred writings, each thought has its origin. Are we not

taught by this fact something of the spirit of the early Church?

Their religion was one founded upon the sure Word of God. They so made that Word their study that when they opened their mouths to sing God's praises, their utterances were the truths He had revealed in the Sacred Scriptures.

It is a lesson to us in these days when the Scriptures are so much neglected.

2d. The allusion to apostles, prophets, and martyrs praising God, is in accordance with the words of our Saviour in St. Matt. 22d, 32, "God is the God of the living." Apostles, prophets and martyrs have passed away from earth, but they have not gone into oblivion, nor have their souls passed into slumber. They have joined the Church triumphant, but in Paradise they unite their acts of adoration with the Church militant on earth. We must not think of ourselves then as standing alone in our worship of God, but we are joined by companies so great that no man can number them.

3d. The place occupied by the Te Deum in the Church services is very suggestive. It comes between the reading of the first and second lessons.

We have been listening to the ways of God, under the old covenant, in the first lesson, but now we are to listen to the great mercy and love which God has shown in the new covenant. And so the Te Deum begins with an acknowledgment of God as Lord, whom creation adores, but presently it passes on to the theme in which we as sinners are so much interested, the redemption of sinners through Him who opened the Kingdom of Heaven, and whose mercy will be upon us as our trust is in Him.

XXII. The Benedicite.

The Benedicite, in nearly the shape in which we have it in the Prayer Book, is found in the Apochrypha, and is there called "The Song of the Three Holy Children."

The Apochrypha, you will remember, consists of various books which do not belong to the canonical Scriptures, but "which are read for example of life and instruction of manners." They are never quoted to establish any doctrine.

However in the Chaldee version of the Old Testament this Song is inserted in the 3d chapter of Daniel after the 23d verse, as having been sung by the three who were cast into the fiery furnace. The Benedicite bears a strong resemblance to the 148th Psalm; and may have grown out of that Psalm. It was used in the Jewish Church, and has been used in the Christian Church from its establishment. We need not trouble ourselves about its origin. Such a song may or may not have been sung by the three who were cast into the fiery oven for their constancy to God. The Song is such a beautiful invocation to all God's works to praise Him that it has always been highly esteemed both by Jews and Christians.

In the first Prayer Book of Edward VI. a rubric was adopted requiring it to be used during Lent, but the rubric was afterwards repealed so as not to confine its use to Lent, but allowing it to be used as a substitute for the Te Deum at other times. It is still the custom in many places to use it in Lent for two reasons: 1st. There is some reason, perhaps not conclusive, to think it was a song of joy in a season of trial, and hence is fitted for Lenten use.

2d. The Te Deum being omitted in Lent becomes a grander burst of joy at Easter.

The Benedicite is particularly appropriate on Thanksgiving Days, Harvest Home Festivals and the like. It is

sometimes used during Advent. The Song is a hymn of praise and thanksgiving in which all creatures in the visible and invisible worlds are called to unite.

The first verse is a general invocation *to all of the Works of the Lord* to bless, praise and magnify Him. In the course of the subsequent verses angels, the Powers of the Lord, the spirits and souls of the righteous, all belonging *to the invisible Kingdom are addressed*. You will notice that they are not called upon to pray for us, but to unite with us in praising the Lord. The invocation of saints and angels as practised in the Romish Church is a very different thing from the Church's call upon those who have passed from earth to unite in the worship of their God as well as ours.

The *material things of the heavens* are also invoked to the act of praise—the Sun, Moon, Stars. If any one should ask how it is that things without reason can be exhorted to praise God, we are reminded that praise may be given even by things without reason. It is not merely a poetical fancy, but a truth that God is praised by His works. As they fulfil their appointed purposes they set forth, though not in words, the praises of their Maker. The planets as they revolve in their spheres tell of His goodness and wisdom. The changes of seasons and the changes from darkness to light bless His name. Read here the 7th hymn of the Prayer Book.

Winds, fire, heat, frost, snow, lightnings and clouds, may be called *God's messengers of mercy and judgment*.

He uses them generally to advance the well being of the children of men. Sometimes, however, they may become His agents for punishing the guilty who break His laws. One very important truth which is implied in our calling upon these powers, winds, lightning, etc., to praise God is the subserviency of all these to God's control. It has too often been the case that some have spoken of

these as if they were independent of the control of God as if they were powers, governed by laws of their own. Every time we use the Benedicite we virtually protest against the immutability of the powers or laws of nature, and confess that they are the creatures of nature's God.

The things in the earth are next called upon to echo back the praise—mountains, hills, beasts, cattle, green things and the fowls of the air.

The element of water and what it contains, is not overlooked—wells, seas, floods, and all that move in the waters.

Man in his various stations is to join the world's anthem—children of men, priests, holy and humble of heart, Israel the chosen people, and servants of the Lord, even those who have passed from earth, the spirits and souls of the righteous.

GENERAL REMARKS.

1. The use of the Benedicite helps fasten in our minds the very important truth that created things, visible and invisible, fulfil their highest mission when they are parts of the universal hymn of praise to God.

There are various ways of regarding the world. If we look at it as simply ministering to our happiness or comfort it is a very low view to take. It is equally insufficient to consider it as going on simply to obey laws which have been given it without reference to their thus praising the Maker. But when we consider the elements, the things visible and invisible, all the works of God, as setting forth His praise, we take the correct view. The use of the Benedicite brings this correct view before us, so that when we behold the sun, moon and stars, the mountains, seas and floods, we think of them as parts of a hymn—universal hymn—which is ever ascending to the Great Supreme.

2. You notice that there are some omitted in this call

upon all to praise God. The holy and humble men of heart are invoked, but not the wicked and the proud. The powers of heaven, including all holy angels are addressed, but not Satan and the fallen angels.

The spirits and souls of the righteous are also to unite with us, but not the spirits and souls of the lost. What a mysterious fact is this existence of evil in God's world ! We cannot explain why it is permitted, but we know that it does exist, and that while the great chorus ascends some voices are silent. Let us see to it, that pride and unrighteousness and rebellion against God do not put us with the number of those who cannot take part in the universal hymn.

3. While the Benedicite could well be sung in old times, it can be sung now with deeper, fuller meaning, since Christ has become man.

God hath visited us. As Christ His footsteps have trodden the *earth*. *Mountains* were the scene of His watchings and prayers. He walked upon the waters of the *sea*. The *lilies* and *fowls* of the air were used by Him to illustrate His teachings. He sat by a *well* side and taught a poor sinner ; turned *water* into wine ; and told us that the coming of the Son of Man should be as the *lightning* coming out of one part and shining unto the other. Upon Him in the mountain watches and the desert fastings the *dew* fell. The *winds* were silenced by His voice. In the *clouds* He said He would come again, and a cloud received Him on the day of His ascension. He told us He was the *Light* of the world. The fish that moved in the *waters* brought the tribute money, and at His bidding the fishes came to the net of the discouraged fishermen. In the place of the *beasts* and *cattle* was His cradle, and upon a *beast* He rode into Jerusalem. *Angels* ministered unto Him, and upon a cross, once a tree and one of the *green things* of the *earth*, He was crucified.

XXIII. The Creeds.

The word Creed is derived from the Latin word "Cre-do," which means "I believe." A Creed is a summary of truths to be believed. In the American branch of the Church there are two Creeds, known as the "Apostles'," and "The Nicene." The English Church has one more called "The Athanasian." The latter was not placed in our Prayer Book when adopted in 1789.

The Apostles' Creed is the oldest, and has come down to us from the earliest ages. It is called "The Apostles'," because it contains the doctrines which were taught by them. Tertullian, who lived in the second century, gives a Creed very similar to it, and says it had been used in the Church as a rule of faith from the beginning of the Gospel.

The greater part of the Apostles' Creed is found, in exactly the same form as we have it, in the writings of Ignatius (A. D. 115), who was a disciple of St. John. The whole of it is found in the writings of Ambrose. (A. D. 340-367.)

If you will think of the matter for a moment you will see how necessary it was to have a Creed.

As the Gospel was preached people would ask "What are the things we must believe?" Perhaps the simplest answer given was one similar to that found in Acts. "I believe that Jesus Christ is the Son of God." Soon, however, when persons were to be more instructed in Christ's religion, it would be found necessary to give them an outline of the truths belonging to that religion, and hence as the Apostles' doctrine was the same everywhere, they would naturally settle upon some one form.

There are expressions in the New Testament which lead us to think some general form of belief was com-

monly adopted. See Rom. 6th, 17; 16th, 17; Phil. 3d, 16; Acts 10th, 32; and II Tim. 1st, 13.

In course of time errors began to creep into the Church, and it became more and more necessary to declare very clearly what the belief of the Church was. The effort to do so will explain the origin of the Nicene and the Athanasian Creeds.

The principal error which had to be met was that of those who denied the doctrine of our Saviour's Divinity. They said He was not God; and the Church then began to speak with greater and greater clearness as to the true Scriptural doctrine that He was very God of very God, begotten, not made, but of one substance with the Father. At length a great Council of the Church was held at Nice in Bythinia, a province of Asia Minor (now Turkey in Asia) A. D. 325.

There were 318 Bishops present, beside a great number of presbyters and deacons. The Council remained in session for two months, and after a great deal of conference adopted what is now known as "The Nicene Creed." This Creed was probably not drawn up then as something new, but it was enlarged from forms already existing, and which were proven to be based upon the teachings of the Scriptures.

You will notice how clearly this Creed sets forth our belief that our Saviour is God, the second person of the holy, blessed and glorious Trinity. In the times of the Council at Nice those who did not believe this true Scriptural doctrine were called Arians, after Arius who was their leader. Those who do not receive the true doctrine now are called Unitarians.

The Nicene Creed as then adopted by the Council ended with the words "I believe in the Holy Ghost."

A number of years later another sect arose, called the Macedonians, who denied the Divine Nature of the Holy

Ghost; and another Council was called to correct this error.

This Council met at Constantinople A. D. 381, and added to the old Nicene Creed all that follows the words "Holy Ghost," except the words, "and the Son" after "who proceedeth from the Father." About the middle of the fifth century, or later, the words, "and the Son" were inserted. It is worthy of note that the insertion of these words, "And the Son" (filioque), was one of the causes which led to the separation of the Church into two parts, the Eastern and the Western.

Although there is no law of our Church requiring it, it has grown to be the custom in many parishes to use the Nicene Creed on great festival occasions, such as Christmas, Easter, Whitsun-day and Trinity. It is particularly appropriate on those days.

The Creeds are to be recited standing. They are the watchwords of the Christian soldier, and we stand while we repeat them partly to remind us that it is our duty to defend the truth as true soldiers of Christ. The rough tribes of the north who were Christianized used to draw their swords when they recited the Creeds to show that they were willing to defend these truths even with life itself.

In many places it is the custom to turn the face to the east during the recitation of the Creed. This custom is very old, and arose from the fact that it was supposed that our Lord would appear in the east at His second coming. The sun rises in the east, and looking in that direction while saying this summary of Christian truths was intended to keep in mind that they were ever to look for the rising of the Sun of Righteousness.

You will probably notice that in many churchyards the dead are buried with their feet to the east. The same truth is thus symbolized, viz. waiting.

Another ancient custom is that of bowing at the name of Jesus in the Creeds. It is done by many to show more reverently their belief in the Divinity of Jesus. The custom is defended by those who adopt it by the words in Phil. 2d, 10.

It is very important to know why we recite the Creeds so constantly in our services.

There are three reasons : 1st. That we may have firmly fixed in our minds the outline of the Christian faith. These brief summaries of Christian truth are so short that all can remember them, and thus we carry with us the substance of what we must believe to our soul's health. 2d. We recite the Creeds as a protest against all the errors that men are ever seeking to introduce. We thus testify that we heartily receive what God has revealed in the Scriptures as true ; and that we do not want to be led away by men's false notions. 3d. The recitation of the Creeds is a very solemn act of worship of the Sacred Trinity. We thus express our gratitude to our Maker, Redeemer and Sanctifier for the blessings which come from Him.

XXIV. Scripture Proofs of the Creeds.

In the last section we had an account of the history and the uses of the Creeds. In this we are to have the proofs from the Scriptures that the articles of the Creeds are true. It is very important to be able to show that what we believe is really based upon God's Holy Word. Many texts might be quoted to confirm each article, but only a few will be given so that they can be easily remembered. The similar articles of the two Creeds will be grouped together. To the left you will find the general subject,

and the articles ; and to the right there will be given the Scripture proofs.

FIRST DIVISION.—OUR BELIEF IN GOD THE FATHER.

1. That there is one God. Deut. 6th, 4; 2 Sam'l 7th, 22.
2. That He is the Almighty Father. 2 Jno. 3; Rom. 9th, 25; Eph. 4th, 6.
3. Maker of Heaven and earth. Gen. 1st, 1; Is. 42d, 5.
4. Maker of all things visible and invisible. 1 Chron. 29th, 11; Neh. 9, 6.

SECOND DIVISION.—OUR BELIEF IN GOD THE SON.

1. In Jesus Christ His only son. 1 Jno. 5th, 10-13; St. Jas. 1st, 17, 18.
2. Begotten before all worlds. St. Jno. 1st, 1-4; Heb. 1st, 6.
3. God of God, Light of Light, Very God of Very God. Phil. 2d, 6; Heb. 1st, 3; Col. 1st, 15; Jno. 10th, 30.
4. Begotten not made, being of one substance with the Father. Col. 2d, 9; Rev. 2d, 8.
5. By Whom all things were made. Heb. 1st, 2, 10; Col. 1st, 16; St. Jno. 1st, 3.
6. Came from heaven for our salvation. 1 Tim. 1st, 15; St. Matt. 18th, 11; St. Jno. 3d, 17.
7. Was conceived by the Holy Ghost. St. Luke 1st, 35; St. Matt. 1st, 18.
8. Born of the Virgin Mary. Gal. 4th, 4; St. Luke 2d, 7.
9. Was made man. St. Jno. 1st, 14; Phil. 2d, 7.
10. Suffered under Pontius Pilate ; was crucified, dead and buried. St. Jno. 19th, 1, 16; St. Luke 22d, 33, 52, 53.
11. The third day He arose from the dead. St. Luke 24th, 1-7; St. Mark 16th, 1-8.
12. Ascended into heaven. St. Luke 24th, 51; Acts 1st, 9.

13. Sitteth on the right hand of God. Acts 7th, 55, 56. Acts 2d, 32-35; Col. 3d, 1.

14. Will come to judge the quick and the dead. St. Matt. 24th, 30, 31; St. Jno. 10th, 25; Acts 10th, 42.

15. His Kingdom shall have no end. Phil. 2d, 9; I Pet. 3d, 22; St. Matt. 28th, 18.

THIRD DIVISION.—OUR BELIEF IN GOD THE HOLY GHOST.

1. The Holy Ghost, the Lord and Giver of life. St Jno. 3d, 5; Rom. 8th, 11.

2. Who proceedeth from the Father and the Son. St Luke 24th, 49; St. Matt. 3d, 16; St. Jno. 15th, 26.

3. With the Father and the Son is worshipped and glorified. II Cor. 13th, 14; St. Matt. 28th, 19.

4. Spake by the Prophets. II Pet. 1st, 21; II Tim. 3d, 16, 17; Zech. 8th, 12.

1. The Holy Catholic Church, the One Catholic and Apostolic Church. Acts 2d, 41-47; Heb. 12th, 23; Eph. 5th, 25-27.

2. The Communion of Saints. I Jno. 1st, 3, 7; St. Jno. 17th, 20-23; II Cor. 13th, 14; Heb. 12th, 23.

3. One baptism for the remission of sins. Rom. 6th, 3-7; Acts 2d, 38; Acts 22d, 16.

The resurrection of the dead. Rom. 8th, 11; I Thess. 4th, 16, 17; I Cor. 15th.

The life everlasting. St. Matt. 25th, 34; II Thess. 1st, 8, 9; Rev. 20th, 14, 15.

MEANING OF WORDS USED IN THE CREEDS

Almighty, having all power.

Visible, that which can be seen.

Invisible, that which cannot be seen.

Incarnate, clothed with flesh.

Quick, the living.

Pontius Pilate, the Roman Governor of Judea, A. D. 34.
Sitteth on right hand, the place of honor at the right hand.

Holy Ghost, Holy Spirit, the third Person of the Trinity.

Catholic, universal, in all parts of the world. The word belongs to the Church at large and not merely to the Roman Church.

Apostolic, founded by Apostles.

Remission, pardon.

XXV. Prayers and Thanksgivings.

We are taught to pray for all men, and to give thanks. See I Tim. 2d, 1, 2.

The Litany may be called a general prayer which includes almost all the things we can ask for, but we have given us a number of other prayers besides the Litany, and various forms of thanksgiving.

You will find some of these near the close of the Morning and Evening Prayer, and also after the Litany under the heading "Prayers and Thanksgiving upon several occasions."

Some of these Prayers are for the Bishops and other clergy and their congregations ; for Congress and our rulers ; for all conditions of men ; for rain and fair weather ; for those who are to be ordained ; for persons going to sea ; for the sick and the afflicted, and for Church conventions.

And as it is proper that we should not only ask for God's blessings, but that we should also thank Him for what He gives us, we have first the General Thanksgiving for our creation, preservation and all the blessings of this life, and above all, for our redemption through

Christ. Then there are especial Thanksgivings for recovery from sickness, for rain, for a safe return from sea, etc.

The Church teaches us by giving us these prayers and thanksgivings :

1ST. THAT WE ARE DEPENDENT UPON GOD FOR ALL THE COMFORTS AND BLESSINGS WHICH COME TO US.—We hear a great deal said in our day, about its being useless to pray, and if we would believe all that some tell us, we might consider that the day for praying had passed by, but the Church keeps ever before us the duty so clearly commanded in the Scriptures that men ought always to pray. See St. Matt. 7th, 7; Phil. 4th, 6; St. Jas. 4th, 8. We cannot tell always just how the Lord will answer our prayers, but that does not matter. We must not cease praying for the things we need.

2D. THE CHURCH DOES NOT TEACH US TO PRAY FOR THINGS WHICH MIGHT DO US HARM—but for such things as we are taught in the Scriptures we ought to ask God for. It is often the case that we do not really know what would be best for us. For example, if we all prayed to be rich, and God were to grant our prayer, our riches might do most of us more harm than good. For each of the things the Church teaches us to pray there is authority given in the Scriptures. Note a few places:—for rulers, see I Tim. 1st, 2; for the clergy, see St. Matt. 9th, 38; II Thess. 3d, 1, 2; for the sick, St. Jas. 5th, 14; in trouble, Psalm 86th, 7; for the gift of the Holy Spirit; St. Luke 11th, 13.

3D. THE CHURCH SUMS UP ALL OUR PRAYERS IN TWO SIMPLE SENTENCES.—1st. That we may know God's will in this life. 2d. That we may have life everlasting. See Prayer of St. Chrysostom. To know God's will means that we may do what He would have us do, to be what He would have us be; and to feel that He is doing just what is best for us in every way.

4TH. THE CHURCH TEACHES US TO OFFER OUR PRAYERS IN THE NAME OF CHRIST.—The Saviour has directed that we do this. See St. John 14th, 13, 14; 16th, 24. The matter is also set forth in Heb. 4th, 14–16. He is our advocate, our intercessor, at the right hand of God for us. Constantly is the truth brought before us by the endings of the prayers.

5TH. THE CHURCH TEACHES US THAT WE MUST HAVE A THANKFUL SPIRIT—and that we must express our gratitude to God for what He has done for us. The general thanksgiving is one of the most important parts of the services, for it brings out so clearly this duty of thankfulness; it sets before us the true view of life—that it is a blessing, not a curse; that our redemption through Christ is to bring us greater blessings than were lost through the fall, and that we must show our gratitude in our lives.

XXVI. *The Litany.*

The word “Litany” is derived from a Greek word meaning prayer or supplication. We apply it usually to a form of *very earnest prayer* which has come down to us from the early part of the seventh century.

It became the custom from about A. D. 400 for the clergy and the people to walk in procession to some church, or around, or through the church, uttering solemn prayers that God would turn away any danger with which they were threatened, such as wars, famines, pestilence or earthquake. The prayers they uttered were called Rogations or Litanies.

Many of such were at different times in use. It is probable that the Litany in the Prayer Book was compiled by Gregory the Great, from some of these old

Litanies ; and the substance of it has been used in England from about A. D. 600. Litanies, or very solemn prayers in times of peril, have their Scriptural basis in such passages as the 51st Psalm; Joel 2d, 17; St. Luke 22d, 44; Heb. 5th, 7.

At the time of the Reformation the Litany in use in England had prayers in it offered to the saints, but as we are not permitted to pray to any except God, our Reformers carefully left out all such parts.

DIVISIONS OF THE LITANY.

You will notice that there are four kinds of prayers in the Litany. In the first kind we call upon each of the Persons of the Sacred Trinity. These prayers are therefore called *Invocations*. In the second kind we pray to be delivered from certain evils, and these prayers are called *Deprecations*. Then we pray for certain persons, and this kind of prayer is known as *Intercessions*. The fourth kind includes prayers for certain blessings, and the name for this kind is *Supplications*.

We will now examine these four kinds of prayers.

FIRST.—THE INVOCATIONS.

This part consists of the first four verses with the responses. In it we invoke God the Father, then God the Son, then God the Holy Ghost, and then the Trinity, these Three in One, to have mercy upon us miserable sinners. How very solemn and impressive this first part of the Litany is when ministers and people thus unite in calling for mercy. Surely we need mercy, for if the Father were strict to mark our offences who could stand in His sight? If God the Son were to cease to be our loving Saviour how hopeless we would be? And if God the Holy Ghost were to take His flight from us we could never be influenced for good. And yet as we are continu-

ally sinning, it becomes us to call very earnestly for mercy.

SECOND.—THE DEPRECATIONS.

There are many evils which unless God were merciful to us might overwhelm us, and so we go on next to beg Him not to punish us, either for our own sins or for the sins of our forefathers, and to deliver us from all evil, from sin, from His wrath, from pride, from lightning and tempest, and the many things which you find specified from the 5th to the 13th verses. Notice what a strong plea we urge when we ask Him to keep woes from us. We beg Him on account of His Incarnation, Agony, etc., to deliver us. Could a stronger plea be given why He should hear us? No, for we in the most earnest manner remind Him of His coming into the world, suffering, dying, and rising again for us. He came to deliver us from sin, from the wrath of God, from the deceits of the world, the flesh and the devil, and it is promised that all things shall work together for good to those who love God. You see then how Scriptural the Litany is, for it teaches us to expect deliverance from evil not because of anything we do, or any goodness we have, but simply for what the Redeemer has done for us.

THIRD.—THE INTERCESSIONS.

Now that we have asked God to turn away evil we entreat Him to bestow good upon us and others. We pray for the Church, for rulers, for the ministers, for all of God's people, for the nations, for the erring, the weak, the traveller by land and by sea, the fatherless and the widow. The intercessions are continued in the verses from the 16th down to the Lord's Prayer. No one can use the Litany and remain a selfish being, for these prayers of intercession draw out our hearts to sympathize with all conditions of men.

FOURTH.—THE SUPPLICATIONS.

This 4th part of the Litany begins with the Lord's Prayer. It is often called the Lesser or the Shorter Litany. It was probably composed during a time of war or invasion. In the daily services it is usually omitted, except during Lent, on the Rogation days, and any similar occasion. This shorter Litany is very expressive and earnest, and is well adapted to express the feelings of those who in a time of sadness desire help of the Lord.

EXPLANATION OF WORDS AND PHRASES USED IN THE LITANY.

Father of Heaven, Heavenly Father. The Father who dwells in heaven, an expression implying majesty, greatness, and glory.

The offences of our forefathers, a prayer that God would not punish us for the sins of our ancestors. *Mischief,* any kind of harm.

Blindness of heart, ignorance of our condition as sinners. It is put here first, because ignorance of what we are and what we ought to be leads to many other sins.

Vain glory, self conceit.

Hypocrisy, pretending to be something which we are not.

Inordinate affections, such as go beyond proper bounds, amounting to idolatry.

From sudden death, dying unprepared to meet God.

Sedition, opposition to the laws of the land.

Privy conspiracy, secret plotting against the government or its officers.

Rebellion, open defiance of the government.

False doctrine, any teaching contrary to the Scriptures.

Heresy, the wilful teaching of anything contrary to the doctrines of the Word of God.

Schism, cutting ourselves off from the Church of Christ to found a sect to carry out our own notions.

Contempt of thy Word and Commandments, despising the teachings and requirements of God.

Incarnation, taking our nature upon Him.

Passion, suffering.

Prosperity, a time of success in worldly matters may have its temptations to lead us astray.

Illuminate, to enlighten by the Holy Spirit. See Eph. 6th, 18.

Live after thy Commandments, to live according to the way God directs.

Kindly fruits, fruits after their kind, in proper order and quantity, in their season, and such as we need.

XXVII. *The Ante Communion Service.*

The word "Ante" means before. The Service called the "Ante Communion," is that part which follows the Morning Prayer, and includes the Commandments, the Epistle and Gospel, with some Collects.

It is really a part of the Communion Service, and is used on Sundays and Holy Days.

In old times, and in some churches now, the whole of the Communion Service is used every Sunday, and on those days for which an Epistle and Gospel are appointed.

In perhaps the most of our churches however the Communion is administered but once a month, and on the great Festivals, so that the Ante Communion service usually ends the Morning Service, just before the Sermon.

As it is so frequently separated from the other part of the Communion Service, we will consider it by itself in this section.

By turning to the place in your Prayer Book, you note that it begins with the Lord's Prayer, but this prayer is

often omitted when the Morning Prayer has been said just before, and the minister goes on to recite the Collect for Purity.

This is a very important Collect. If you will read Ex. 19th, 24, you will see that directions were given to the Israelites to purify themselves before the Law of God was first proclaimed to them. We are now to hear the Law again repeated, and it becomes us to ask God to cleanse our hearts, by breathing into us the Holy Ghost.

The minister then repeats to us the Ten Commandments. For the history of the giving of these Commandments you can read Ex. 20.

As each commandment is read by the minister we are to offer a prayer that God will have mercy on us, and give us grace to keep this Law. We need His mercy, for we have all been guilty of breaking His laws. To understand how strict God's laws are, read our Saviour's words in St. Matt. 5th, 17, 18, 21, etc.

It is to be feared that many persons hear the commandments read without realizing how often they break them, if not outwardly and wilfully, yet in their spirit.

For example, if we have not actually told a lie about our neighbor have we not by careless words done him injury? If we have not committed murder have we not had angry feelings? If we have not committed adultery have we not had impure thoughts?

God's laws, we are taught, extend even to our feelings, thoughts and words, so that if you will pause and reflect awhile you will see how proper it is to cry for mercy when they are read.

We need God's grace too to keep them. Of ourselves we are inclined to evil. We all feel how much easier it is to do wrong, than to keep from it. We are in great danger of doing wrong continually, and hence must ever seek His grace to help us do right.

Our prayer at the end of the tenth commandment is that He will write His laws in our hearts. The meaning of this is, that He will keep them ever before us in such way that we will always know what He wants us to do, and that we may love to do as He would have us do.

Our Saviour has given us a summary of God's laws, and so we hear the minister next asking us to hear what our Lord Jesus Christ has said. You will find this summary recorded in St. Matt. 22d, 37-39. From this it appears that the way to keep God's laws is to be filled with *Love*. This too is taught us in Rom. 13th, 10.

A very impressive Collect is now repeated in which we all pray that our lives may be just as God's laws order us to be, and that through His protection we may be preserved.

After this the Collect for the day is offered; and the Epistle and Gospel are read, but these we will consider in other sections.

Let us now attend to some general lessons we may learn from this part of the service.

1st. It is a very great advantage to us to be reminded by the reading of the Commandments so often, what God's laws are.

In the busy world we are always tempted to forget God's commands, and to do things which will displease Him. But the Church directs us to listen again and again to what God requires, and not to be forgetful that He would have us obey Him.

Read here what the Psalmist says about remembering God's laws. Ps. 119.

2d. We are constantly reminded of our sinfulness, and our need of a Saviour, by hearing the commandments read. We cannot keep them perfectly, and yet perfect obedience is required. One has kept them for us, and

through His obedience we can have hope. Read here Rom. 10th, 4-13.

3d. The reciting of the Commandments is a preparation for our entering more heartily into the Communion service which follows.

Being shown by the reading of the Law that we are sinners, we are reminded by the Holy Communion that the Lamb of God has been slain to take away our sins. When we receive the Communion we are led to think lovingly of Him who died in our place, the just for the unjust. See I Peter 3d, 18.

XXVIII. The Collects.

The Collects are a number of short prayers used in the services. The name is applied particularly to those belonging to Sundays and Holy Days. They are probably called "Collects" because the meaning of the Epistle and the Gospel for the day is "collected" in them, and turned into the form of a prayer. Some writers think they are called "Collects" because they collect together all such things as we should ask for the welfare of the soul and body.

Whatever be the origin of the name it is sufficient to remember that the Collects are the short prayers found just before the Epistle and Gospel for the day, and that the name is also applied to similar short prayers in the daily and occasional services.

A collect may generally be divided into four parts. 1st. The address to the Deity. 2d. A statement of some Scriptural truth. 3d. A prayer based upon that truth. 4th. In whose name we offer the prayer.

This division will be better understood when you have

examined one of the collects. Take the one for the 19th Sunday after Trinity.

1st. The address is "O, God." 2d. The truth stated is that we are not able to please God without His help. 3d. The prayer based upon this is that we may have the help of the Holy Spirit. 4th. The name of our Intercessor is named—"through Jesus Christ our Lord."

You will notice that different titles are given to the Deity in the opening parts of the Collects. He is called "Lord," "Almighty and Everlasting God," "Almighty, and Merciful Lord," "Blessed Lord," etc. A few are addressed directly to the Saviour, and one to the Holy Ghost. The *endings* of the Collects vary also. Some end with the words "Through Jesus Christ our Lord," others, "Through our Lord Jesus Christ," others "for Jesus Christ's sake;" and a number end with an ascription of praise to the Trinity.

The Scriptural fact or doctrine briefly stated in the Collect is generally the key note of the Scriptures for the day.

Notice for example the Collect for the 11th Sunday after Trinity. The truth stated is that God declares His almighty power chiefly in showing mercy and pity. Now in the Epistle we have St. Paul's account of the mercy shown him in the gift of God's grace. In the Gospel we have recorded the mercy and pity of God towards the penitent publican.

It adds great interest to our Church services, when you remember that each Sunday has its *particular* teaching, in addition to its many general lessons.

Look at the particular lesson taught on the 8th Sunday after Trinity. It may be styled:—"Putting away hurtful things, and seeking things which are profitable." The lesson of the Sunday before Easter is "Humility."

It does not usually require much study to see the beau-

tiful harmony of thought in the grouping together of the Collect, Epistle and Gospel. Those who use the Prayer Book aright will find many of these connecting links, so that each service will be in many respects different from all the others.

We sometimes hear complaints as to the sameness of our services, but the truth is that there is really a great variety. Many who have devoutly followed the Church's divisions of the Christian year for long periods, have declared that each succeeding year revealed to them new beauties in the arrangement, and in the harmony of the Collects, Epistles and Gospels. The more they have studied them the more they have appreciated the wisdom displayed in the mode of grouping the prayers and Scriptures.

Some of the Collects we use are very old. At least the substance of them has come to us from the early centuries. Most of them are found collected together in the writings of Gregory, who lived just at the close of the sixth century. It is not thought they were all written then; some may have been, but it is more probable that they then were gathered together from liturgies already existing. Some of them were composed at the time of the Reformation and a few later.

They ought to be very carefully committed to memory, and used, not only in Church, but at other times in our own private devotions.

XXXIX. The Epistles.

The portions of Scripture which are read immediately after the Collects for the day are called "The Epistles." They are nearly all taken from Epistles in the New Tes-

tament. For a few of the holy days, however, they are taken from other parts of God's Word, and are then headed "For the Epistle."

You will find instances of this substitution of other selections instead of selections from the New Testament Epistles in the following places: Ash-Wednesday; Monday and Tuesday before Easter; Monday in Easter Week, Ascension Day; Whitsun-Day; Trinity Sunday, etc.

The general object of "The Epistles" is to bring before us the doctrines and duties of the Christian life; and as before remarked, they are generally taken from the Epistles or Letters in the New Testament which were written by Saints Paul, James, John, Peter, and others to the Christian Church, established by them in different parts of the world. The larger number of the Epistles are from the Letters of St. Paul.

Those who founded the Church were not content merely with making converts to Christianity, but they sought to build up the believers in their most holy faith; and, as it seems, wrote to them, perhaps more frequently than we know now, telling them what things they ought to believe and to do.

Some of the letters thus written have been preserved to us, and we are to value them very highly.

There are two reasons why we should study them and think highly of them. The first is because these holy men were inspired to write as they did. God told them through His Holy Spirit what to write, and so their words are very truth itself. Second, we need the same instructions for ourselves that these early Christians received, for the truths and the duties of the Christian life are ever the same from age to age. Men may change. The times may change, but God's truths are always the same, and it is as much our duty to live up to those truths nobly and well, as it was the duty of any in the days past.

We are not entirely sure when "The Epistles" were grouped under the different days as we now have them, but it is thought by some that the selection was made in the fourth century by Jerome. Others think the selection or a partial selection was made much earlier, and that Jerome simply put them into more complete shape.

There is no doubt, however, that they have been used nearly as we now have them ever since the fourth century. In the English Church they were, at one time, taken from the Cranmer version of the Bible, but in the year 1662 it was ordered that they be taken from the King James' Bible. The Psalter, you will remember, is taken from the Cranmer Bible. The King James' Bible is a later version.

There has been wonderful wisdom shown in the grouping together of the Collect, Epistle and Gospel for the day. If you will take up the selections for any Sunday or Holy Day and examine them thoroughly, you will see many threads of thought which bind the three most beautifully together. Thus, turn to the second Sunday after Trinity, and note the following

CONNECTING THREADS OF THOUGHT.

1. Laid down His life for us (Epistle),—making a Great Supper for us. (Gospel).
2. Loving our brother (Epistle),—inviting him to the feast. (Gospel.)
3. Love and guidance (Collect),—secured as in verses 22, 24. (Gospel).
4. Dwelling in us by the Spirit (Epistle),—kept thus in fear and love. (Collect).
5. Brought up in fear and love (Collect),—permitted to feast at God's Table. (Gospel).

Many persons hear the Collect, Epistle and Gospel without knowing that they have any connection whatever,

but if you will give these your study you will find how often they are thus bound together.

The main object, however, of "The Epistles" is to state the doctrines and duties of the Christian life. Thus in the Epistle for the fourteenth Sunday after Trinity, we have a contrast given us between the works of the flesh and the works of the Spirit. In that for the sixth Sunday after Trinity the design of our baptism is set forth.

In that for the second Sunday after Easter, we are told how to bear our sufferings. In that for the first Sunday after the Epiphany we are urged to present our bodies to God, as a holy and living sacrifice.

The Epistles are not as readily understood as are the Gospels, but they will reward your study of them ; and it is a great misfortune that they are not better studied than they are. You must not be discouraged by the difficulties they present, but try to realize that you have before you great mines of precious truths, which have been helpful to myriads of Christian souls before you in their struggle to serve God acceptably.

XXX. The Gospels.

After reading the Epistle for the day, there is read a selection from the writings of one of the four Evangelists. This selection is called "The Holy Gospel."

The word "Gospel" means "good news," and is applied generally to the four accounts of the Life and Acts of our blessed Lord, prepared by SS. Matthew, Mark, Luke and John. However, when we speak of "The Gospels," or "The Holy Gospel," in the Church services, we refer to the *selections* from these narratives, just as we use the expression "The Epistles," as referring to selections

from the Epistles, or letters written by St. Paul and others.

The Gospels for the Sundays and Holy Days bring before us the principal events in the life of our Saviour, and many of His gracious words.

From Advent to the Ascension, these selections speak to us principally of the incidents connected with His earthly life ; and for the rest of the year they recount, mainly, His wondrous words. They are so selected too, as to illustrate the particular season in which we may be. Thus in Advent they tell us of His coming to Jerusalem and cleansing the Temple ; of what He said about the end of the world ; of John the Baptist, who was the forerunner of Christ. During the Epiphany season they tell us of the wise men who came from the East ; of the miracle in Cana of Galilee, the Gentile neighborhood ; of the faith of the Gentile centurion, etc.

During Lent they recount His fasting and temptations ; His driving out devils ; His tender compassion toward the multitude ; His cruel sufferings and shameful death.

As you hear the Gospels read you will note how they, as a general rule, illustrate the parts of the Christian Year. Where they have not been selected with this view, they are selected to harmonize with the Epistles.

You will gain a great deal of profit by attending to the *harmony* of the Gospels, Epistles and Collects. It will be found that there is usually some *key note* which the season strikes, some prominent truth which runs through the grouping of Collect, Epistle and Gospel. They have not been put together at hap-hazard, but with a design.

It is to be feared that many people do not understand the wise order and care of the Church, in this arrangement, but whoever will study it will see very much more meaning and beauty in the services each Sunday and Holy Day, than they see who do not give close attention.

This remark, too, will apply to all the other parts of the Church services; and it is well to remember that her arrangement as to grouping holy words about holy seasons has not been the work of any one person, but has grown out of the wisdom of the ages past.

REMARKS ABOUT THE GOSPELS.

1st. They ought to be regarded as the clearest jewels selected from the precious treasures of God's Holy Word.

All parts of the Scriptures are valuable but these are most valuable.

2d. The Gospels ought to be treasured up in the memory. It would not require much effort for any one "to learn them by heart."

3d. It is worthy of note that they have been read, in nearly their present order, to many myriads of worshippers in the Church in ages past.

4th. When the Gospel for the day is named we should enter very heartily into the thanksgiving to God for the precious words we are to hear. "Glory be to Thee, O Lord."

5th. As the sacred words are read to us we should let them sink deep into our hearts, that they may bring forth in us the fruits of good living.

XXXX. Sermons.

After the Gospel for the day has been read at the morning service there is a place provided for the sermon. A sermon may be called an address upon some Christian truth or truths by a minister of the Church.

Usually this address is founded upon some text taken from the Word of God, although there may be sermons without texts.

There are various kinds of sermons. Some are expository, others doctrinal, and others practical, although some may combine these three methods.

An expository sermon is one in which the minister seeks to teach the people the meaning of some portion of the Scriptures, as a parable, a psalm, or a part of an epistle.

Doctrinal sermons are those in which an effort is made to set forth and explain some great, leading truth, such as faith, charity, humility, the atonement, etc.

Practical sermons may be called such as set forth our duties, or urge us to some particular state of feeling, as when we are exhorted to repent, or to be kind to the poor, or to be obedient to rulers, etc.

But it must be remembered that one sermon may combine in itself these three divisions.

The great theme of all sermons is the Saviour, and the redemption He has made for us, and the means by which we may be brought into union with Him.

The ministers of the Church are to preach about Jesus Christ, to tell who He is, what He did and said, and what He would have us become, for there is salvation in no other name. He is our Prophet, Priest and King.

This telling about Christ is in accordance with what the first preachers did, as you will see by reading Acts 2d, 14-36; 3d, 12-26; 8th, 27-35; 10th, 34-43; 13th, 14-39.

Their great commission is that contained in our Saviour's words written in St. Mark 16th, 15.

The ministers of the Church are thus often spoken of as "Preachers of the Gospel." They are to tell the world the good news of the redemption which Christ has made.

They are sometimes called "Heralds" and "Ambassadors." Heralds, partly because they proclaim the coming of the King to judge the world; and ambassadors,

because they carry the King's message to men, telling how they may be at peace with God.

The sermons we hear are not intended merely to instruct us about history or politics, or in general literature, but their great objects are to teach us how to be the friends of God, and how to prepare ourselves to live with Him forever.

Whenever a child is baptized its sponsors are told that one of their duties is "to call upon it to hear sermons" in order that it may know better "what a solemn vow, promise and profession" have been made for it.

If you will recall what your sponsors did for you in baptism you will then see that the sermons you are asked to listen to are to show you more fully about your renouncing the world, the flesh and the devil, about your believing the articles of the Christian faith, and about your obeying God's holy will and commandments.

It should never then be considered a burden to be compelled to listen to sermons, for the ministers of God are faithfully trying to tell you how to perform your bounden duties.

Here are some plain directions as to how you may listen profitably to the sermons delivered by your minister.

1st. You should pray that he may have grace to understand God's truths so that he may teach faithfully.

2d. Remember that he is one of God's servants, who, after long years of study and preparation, has been commissioned by the chief-pastor to teach the people.

3d. Remember that his object is to make you better and purer than you are, and to show you what will please God.

4th. Remember also that you are to be held accountable for all the opportunities you have to hear the truths of God.

If you will observe these simple directions you will not

be careless hearers from whom Satan snatches away the word. Read here our Saviour's parable about the sower and the seed, St. Mark 4th, 3-20; and also the words of St. James, 1st, 22-27.

There are some things you must be careful to avoid when sermons are preached. 1st. Do not permit your mind to wander. 2d. Do not consider the sermons matters of course, which are to have no influence over you.

XXXIII. Alms and Oblations.

After the sermon, in the morning, it is directed that the Minister, when there is a Communion, shall return to the Lord's Table and begin the Offertory, saying one or more prescribed sentences from the Scriptures. During this time suitable persons receive the Alms for the poor, and "other devotions of the people." The offerings thus made are then humbly placed upon the Holy Table by the Priest. It is further directed that the Priest shall then put upon the table as much bread and wine as he may think to be sufficient, to be used for the Sacrament which is to follow.

In the earliest days of the Church it seems to have been the custom, upon the first day of the week, for the people to bring with them not only their gifts of money, but of bread, wine, and other articles for the support of the clergy, for the relief of the poor, and for other pious purposes. Out of the gifts thus made there was taken enough of the bread and of the wine to celebrate the Lord's Supper. The expression "Alms and Oblations," in the prayer which follows the Offertory, is thought to refer to this custom. It certainly does refer to a distinction made between the gifts for the poor and the gifts for celebrating the feast. "Alms" may mean any offering

for the poor, usually of money, and "Oblations" may mean the setting aside of some of God's creatures, bread and wine, to be used now for the holy feast, while it may include also a great variety of gifts.

It is both a pious custom and according to the mode of the Primitive Church to bring our offerings to the Lord, and have them humbly presented to Him upon the first day of the week.

We have accounts of the liberality of the early Church in Acts 4th, 34, 35, and in I Cor. 16th, 2, we have St. Paul's positive direction about making their offerings upon the first day of the week.

In the study of the Prayer Book we reach now a subject which has been often overlooked, or too little regarded, viz.: the duty of giving of our means for religious purposes. Giving and praying and praising ought to be united, for giving is also an act of worship. See what it means:—Money or gifts are the representatives of our time, talents, energy and skill, and in offering money or gifts to God we are really offering Him that which represents our own personal exertions.

Of course our offerings ought to be according to our means, see II Cor. 8th, 12. And they ought to be made cheerfully, see II Cor. 9th, 6, 7. We know that this will please God, see Heb. 13th, 16, and that He will give us His reward, see Heb. 6th, 10.

There are persons who are very willing to relieve the poor, if there is positive distress, but they are not so ready to give of their means to help on the work of the Church. But such persons forget that in Jewish times one tenth, at least, of one's income was demanded for religious uses; and that the Church is the agent for doing good not only to the bodies but to the souls of men. If we should feed the hungry body, why not feed the hungry soul?

There is however growing among us a better feeling in this respect, and the establishment of free churches has happily been a means by which all persons, rich and poor, can do their part in maintaining the Church and its precious privileges.

There is a growing favor for the Offertory, so that even the youngest can be trained to do something in the way of giving to the Lord.

It will be well indeed for all to put aside something each week to give to religious uses, and to encourage this habit the following plain directions are added :

1st. Ever remember that the dear Lord gave Himself for you, and you cannot give too much in return.

2d. Make it a duty to be interested in all the work of the Church, such as the care of the poor, the instruction of the ignorant, the cause of missions, the education of ministers, etc., and give to each object as you are appealed to from time to time.

3d. If you have not much to give do not hesitate to give your mite.

4th. Let your giving be done simply. It is to the Lord, and not for the praise of men.

5th. As your means increase give more abundantly.

6th. From time to time mark God's especial mercies to you by making special gifts, as, for example, a thank-offering upon restoration from sickness, or upon returning from a perilous journey, or upon the occasions when the Lord has been particularly gracious.

7th. Should wealth be given you, take some good share of it and therewith make a memorial, such as erecting a church, or school house or orphanage, or endowing a free bed in a hospital, or supporting missionaries.

Just in proportion to your means are these opportunities for making these memorial offerings.

XXXIII. The Holy Communion.

This sacred feast is known by different names. The three principal names are "The Lord's Supper," "The Holy Eucharist" and "The Holy Communion." The first name is given because it was instituted by our Saviour at the close of the Passover supper, and was His last supper with His disciples, before He was betrayed and crucified.

The second name is derived from the Greek language, and means a service of thanksgiving, a feast of joy and gladness.

The third name is given for two reasons:—1st. Because it is a feast in which we have communion with the dear Lord Himself, and 2d. Because we are thus brought also into communion or fellowship with all those who love Him.

For accounts of the institution of this feast see St. Matthew 26th, 26-30; St. Luke 22d, 14-21; and I Cor. 11th, 23-26.

Christian people in general regard the due celebration of the Holy Communion as the highest act of worship, and as a most efficacious means of receiving spiritual blessings.

It is one of the two Sacraments ordained by Christ Himself in His Church, and as we are taught in the Catechism, it was ordained that we might always remember the sacrifice of the death of Christ, and the benefits we receive thereby. These benefits are the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine. (See last part of the Catechism.)

It was the old custom to celebrate this feast every week, see Acts 20th, 7; and the Church has made provision for

it on every Sunday and Holy Day. In many parishes however it is celebrated but once each month.

The Communion Office is the richest and most carefully prepared of any of the parts of the Prayer Book. As we have it it is derived mainly from the Liturgy of the Church of England, but a part of it was taken from the Communion Office of the Scottish Church.

We may divide the office as follows :

- 1st. The Ante Communion service.
- 2d. The Exhortations, Confession and Absolution.
- 3d. The Comfortable Words, and Words of Praise.
- 4th. The Prayer of Humble Access.
- 5th. The Prayer of Consecration.
- 6th. The Form for Administering the Elements.
- 7th. The Post Communion.

Take your Prayer Book and note these different divisions. It is worthy of remark that the best, the most Scriptural and most devotional explanation of The Holy Communion is the Communion Office itself. If you wish to know how you are to prepare yourself to receive it, read the Exhortations. If you would understand its design, read the Prayer of Consecration. In fact every part of it is worthy of most careful, and most frequent study. It is impossible in the brief space of a page or two to explain *all* the different parts of this Office, so in conclusion there is added a brief explanation of but a *few* portions.

1st. *The "Holy, Holy, Holy,"* which is said or sung, is called the "Trisagion" or "Ter Sanctus." It is a hymn to the Trinity, founded on Isa. 6th, 3. Read here Danl. 7th, 9; 9, 10, and Rev. 4th, 5-11.

2d. *The Prayer of Humble Access,* beginning, "We do not presume," is so called because of the humble confession of unworthiness which the Priest is to make in his name and in the name of the people.

3d. *The Proper Prefaces* are used just before the Tri-

sagion on certain occasions. Note how appropriate they are, and how full of comfortable truths.

4th. *Sacrifice, Oblation and Satisfaction.* These words are used in the Prayer of Consecration.

A sacrifice is some costly thing offered. The sacrifice which was offered was the death of our Saviour. Oblation is something offered, poured out. Recall how freely His life was given for us. Satisfaction is the payment made to satisfy demands of justice. His death completely satisfies all the demands of God's broken law against us.

XXXIV. The Baptism of Infants.

The Sacrament of Baptism, as the door of admission to His Church, was instituted by our Saviour Himself, see St. Matt. 28th, 19. The Sacrament has been administered to infants from the very earliest ages, and it is only of late years that any one has denied the propriety of administering it to children.

The Baptism of infants holds the same place in the Christian Church that Circumcision held in the Jewish Church. Both are the signs of a covenant that it pleases God to make with His children.

In the Prayer Book you will find two forms for the Baptism of children, one to be used in church, and the other to be used in houses. The latter is never to be used except upon some great emergency, as sickness when the child is not expected to live. The reasons for requiring the baptism of a child to be in public are these : 1st. That it may have the benefit of the prayers of God's people. 2d. That there may be a public testimony that another soul is numbered among the followers of God

and 3d. Because the church is the proper place for the performance of so solemn a religious rite.

Godfathers and Godmothers are required because infants, by reason of their tender years, are not able to answer for themselves. The duties of these are most admirably expressed in the address at the end of the service, and we are constantly reminded of what our sponsors did for us by the words of the Catechism which all are to learn thoroughly. (See 3d answer.)

The office of a sponsor is a most important one, and although many do not fulfil its duties well, it is a post of great responsibility. No one should become a sponsor without seeking the grace of God to be the faithful Christian friend of the child.

Next to the parent and pastor, the sponsor should be the one who will influence the child most for good. Whoever does try to be the faithful sponsor will have the joy of being a helper in the salvation of an immortal being.

The Baptismal Service may be divided thus :

1st. Exhortations and Scriptures, setting forth the nature and importance of the Sacrament of Baptism.

2d. Prayers for the child to be baptized.

3d. The solemn vows made for the child.

4th. The performance of the Baptism.

5th. Thanksgivings to God for His renewing grace.

6th. Instructions to sponsors.

You will notice that the two portions of Scripture upon which the Church urges the use of this sacrament are, 1st. The Saviour's words to Nicodemus, that none can enter the Kingdom of God except he be born anew of water and of the Holy Ghost, and, 2d. His words permitting children to be brought to Him. "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of God."

Baptism then, may be regarded as bringing the chil-

dren to Christ that He may bless them, and His blessing consists in admitting them to His Kingdom, giving them the privileges of His family, or as it is expressed in the Catechism, making them members of Christ, children of God and inheritors of the Kingdom of Heaven.

A child is thus, by baptism, born into great privileges and made a partaker of great blessings. If the baptized child will but make use of these privileges and blessings, it will know more and more of that state of salvation into which it has pleased God to call it, but to do this requires the grace of God, and for that let each one of us ever pray.

Baptism is now usually performed by means of sprinkling or pouring water on the child's head, but at different times it has been by means of immersion. Many of the fonts in old churches were made large enough to permit the dipping of the child into the water.

It matters very little, however, as to the precise mode of Baptism, so that it is done with the words the Saviour taught us to use, viz.: "In the Name of the Father, and of the Son, and of the Holy Ghost."

A very beautiful part of the rite is the signing of the brow of the child with the sign of the cross, in token that the child is now a soldier of Christ, and that it is not to be ashamed to fight under His banner, and to be faithful to Him while life shall last.

Few simple actions can be more expressive than this signing with the cross. Those upon whose brows the cross has thus been placed should remember that they carry Christ's banner everywhere, and that all they think and all they do should be sanctified.

XXXV. The Baptism of Adults.

The Church's system provides for the Baptism of persons in infancy, but it sometimes happens that because of living in places where the Church is not yet established, or because of erroneous notions upon the subject of Baptism, some grow up to adult years unbaptized. To provide for such cases there is an "Office for the Baptism of those of riper years." Before we go on to consider this, it ought to be remarked that it is a positive misfortune and loss for any one to be deprived of the advantages of an early union with the Church of Christ. The ignorance of those who keep their children away from holy Baptism is to be pitied and condemned. Whatever view may be taken of the nature and efficacy of this Sacrament, it is hard to see how any one can refuse to consecrate his child thus to the dear Lord who redeemed it. But when we consider how many people neglect their own salvation we cannot wonder at their being careless as to their children's welfare.

Young people, who have pious parents, who with deep sincerity have given them to the Lord, are highly favored. There ought to be, on the part of all parents, the utmost eagerness to secure, through this Sacrament, the blessings of the Christian covenant for their offspring, and those who neglect their children's baptism have reason to consider themselves as neglecting one of their highest duties.

The Office for the Baptism of Adults is in its general outline the same as that for children, with, however, some most important differences.

It will be sufficient to note the differences.

1st. Although witnesses are required to stand with the adult candidates they are different from the sponsors

in the case of infants. These witnesses make no promises for the candidates as the sponsors do, and they are to be regarded as Christian friends standing there full of sympathy to hear the vows, to remind them afterwards of them, and to instruct them more fully.

2d. The vows made are made by the persons desiring baptism. Children, by reason of their tender age, cannot make these promises, but adults are supposed to understand the nature of the transaction for themselves.

3d. The Scriptures read are different. When infants are baptized we read how the Saviour received little children to His arms—St. Mark 10; but when adults are baptized we read the conversation between Christ and Nicodemus—St. John 3d.

4th. The exhortations are different. That in the Office for infants is founded upon the good will of the Master towards children, that for adults is based upon the need of baptism of Water and of the Spirit before one can enter the kingdom; the command of the Lord to baptize all nations, and St. Peter's directions to the multitude.

5th. The Prayers are varied to suit the difference between a child and an adult although the substance of the petitions is alike in both, viz., that God would give His Holy Spirit to regenerate them.

There are some directions given concerning the Baptism of Adults which ought to be well noted.

1st. They should be well instructed in advance in the principles of the Christian religion. (See 1st Rubric.) Now to be *well instructed* in the principles of the Christian religion, according to the Church's view, does not mean having some general notions about Christianity, but thorough training in the truths as she has received the same. It is not well that one should come fresh from the follies and sins of the world, or from the errors of

false religions, and be hastily admitted to the fellowship of the Church.

There must be previous instruction to receive the Sacrament aright, and with full profit. Were there more instruction there would be less falling away than now.

2d. The candidate must, by prayer and fasting, prepare himself to enter with due solemnity into this great transaction. It is not a mere form which having been neglected in early life, can be carelessly gone through with now. It is a sacrament ordained by Christ.

3d. The person baptized must be presented for confirmation. You might have supposed that if confirmation could be dispensed with it would be in the case of one baptized in adult years, but no, the Church honors the apostolic rite, and requires it even of such as these. Why so? Because it has very great blessings connected with it.

4th. The baptized adult must not rest content with baptism and confirmation, he must go on to becoming a devout communicant. Having gained the benefits of one sacrament, and had his Christian graces confirmed by the laying on of apostolic hands, he must gain still further benefits through that great channel of grace, the Holy Communion.

XXXVI. *The Catechism.*

The word "Catechism" is derived from the Greek language, and refers to such instruction as is given by question and answer. The Catechism nearly as we have it in our Prayer Book was drawn up at the time of the Reformation. The first part down to that relating to the Sacraments was put in shape about the year 1549, and the clos-

ing part concerning the Sacraments was adopted in 1662. Some however make the latter date 1604.

But although the Catechism was not formally drawn up earlier than the sixteenth century, it had been the custom from earlier times to teach those who were to be confirmed, the Creed, the Lord's Prayer and the Ten Commandments, and in the very first centuries of the Church the custom prevailed of requiring the young to commit to memory a summary of Christian truths.

We have notices of Catechetical schools which were established in old cities, shortly after the Church was established, and the Catechists or teachers of those baptized in infancy and adult candidates for baptism were very numerous in the earliest days. It is a peremptory law of the Church requiring all baptized persons to learn the Catechism before they can be confirmed. Her ministers are required to instruct and examine them in it upon Sundays and Holy Days, or other convenient occasions openly in the Church. Parents and those having control of children are required to send those who have not learned it to the church, that they may have the opportunity of learning it. The reason for the Church's urgency in this matter, is that all may be well instructed in those truths, which lie as the very groundwork of all religious truth. The Catechism is a remarkable summary of Christian knowledge, and contains what is needed to inform the mind and to touch the heart. Sometimes objection is made that it is too hard for children to comprehend, but it will not be found so if it is carefully and properly taught. Even if the very young do not comprehend all its parts at first, it is well to have their minds stored with its truths. The time will come when what has been carefully treasured up will be better understood.

The Catechism may be divided into five parts :

1. The first part treats of the *Christian Covenant*, or ex-

plains to us in what relationship we have been brought to God through our baptism. This part includes the first four questions and answers, relating to the Christian name, how the name was given, what our sponsors did for us, and our being bound to believe and to do as they promised.

2. The second part treats of the *Christian Belief*, showing us what we ought to believe to our souls' health. It includes the Apostles' Creed, and a short explanation of what we may learn from the Creed.

3. The third part brings to view our *Christian Duties*, as they are set forth in the Ten Commandments, and in the explanation of our duty towards God and our duty towards our neighbor.

4. The fourth part begins by telling us our need of God's grace to do our duties, and urges us to be diligent in prayer. The Lord's Prayer is then given, and explained.

5. The fifth part instructs us concerning the Sacraments which Christ has ordained in His Church—what they are, what benefits are derived from them, and what is necessary for receiving them properly.

It will make the study of the Catechism much easier, if this division is kept in mind. Too much attention cannot be given to the study of the Catechism, and no one should be satisfied until he is able to answer any question upon it, and to prove every part of it by quotations from the Scriptures.

Merely committing it to memory is not sufficient. It must be so studied that we will be thoroughly familiar with it. Above all let it be considered not as something which touches the mind only. It ought to touch the heart, for it is a summary of those truths which the dear Lord in His mercy has made known to us.

XXXVII. The Catechism.

To explain the Catechism fully would require many volumes. The object of this section is to show how the teachings of the Catechism are based upon the Sacred Scriptures. Perhaps this is the best way to explain the Catechism after all, for God's Word is "a lamp to our path and a light to our feet," and through His Spirit He makes His own truth clear to the souls of those who desire instruction.

A name given when a covenant was made. Gen. 17th, 4-8.

Promises made of a new covenant with men. Jer. 31st, 31-34.

Baptism and the promises of God associated. Acts 2d, 37-39.

Our being made members of Christ. I Cor. 12th, 12-18.

Sons of God, and inheritors of His kingdom. Rom. 8th, 14-18; St. Jno. 3d, 5, 6; Eph. 1st, 11-14.

Our vows, change of service. Rom. 6th, 16-23.

Believing. I St. John 5th, 1-5.

Obeing. I St. John 3d, 23, 24.

Keeping our vows. Ecc. 5th, 4, 5.

Our call to salvation. I Peter 1st, 3-5.

Continuing in the same. I Thes. 4th, 1-3.

Scripture proofs of the articles of the Creed have already been given. The Ten Commandments are God's own words.

Further illustrations are added.

DUTIES TOWARDS GOD.

To believe in Him. I John 5th, 9-11

To fear Him. Deut. 5th, 28, 29.

To love Him. I Jno. 4th, 16-19.

With heart, mind, soul and strength. Deut. 6th, 4-6.

To worship Him. Ps. 29th, 1, 2.

To give Him thanks. I Thess. 5th, 16-18.

To put my trust in Him. Ps. 94th, 17-19.

To call upon Him. Ps. 23d, 7.

To honor His holy name. Mal. 1st, 6.

To honor His holy word. Deut. 30th, 10-14.

To serve Him. Rom. 12th, 1-3.

DUTIES TOWARDS MY NEIGHBOR.

Love Him as myself. I Jno. 4th, 20-21.

To do to all men, etc. St. Luke 10th, 27, 28, 36, 37.

To love, etc., father and mother. Eph. 6th, 1-3; I Tim. 5th, 4.

To honor and obey the civil authority. I Pet. 2d, 17; Rom. 13th, 1-6.

To submit to governors, etc. Prov. 15th, 31-33; I Cor. 4th, 1, 2; Eph. 6th, 5-8.

To be lowly, etc., to betters. Phil. 2d, 3-9; I Pet. 5th, 4, 5.

To hurt nobody. Rom. 13th, 9, 10.

To be true and just. Micah 6th, 10-12.

To bear no malice or hatred. Eph. 4th, 26, 27; I Jno. 3d, 14, 15.

To keep from stealing. Eph. 4th, 28.

From evil speaking, lying and slandering. Eph. 4th, 29-31; Rev. 21st, 22; I Tim. 5th, 13.

To be temperate, sober and chaste. Prov. 20th, 1; I Pet. 5th, 8; I Cor. 18th, 20.

Not to covet, but to get my own living. I Thess. 4th, 11, 12.

Where God has called me. Ps. 75th, 6, 7 8.

THE SACRAMENTS.

Baptism generally necessary to salvation. St. Mark 16th, 16.

The Lord's Supper generally necessary to salvation. I Cor. 11th, 23-26.

The Sacraments ordained by Christ Himself. St. Matt 28th, 19, 20; 26th, 26-28.

Water the outward sign in baptism. Acts 10th, 47, 48.

Death unto sin, new birth, etc. Rom. 6th, 9-11; St. Jno. 3d, 5-8.

Repentance required. Acts 2d, 38.

Faith demanded. Acts 8th, 36, 37.

Children accepted. St. Mark 10th, 13-16; Acts 2d, 39; I Cor. 7th, 14.

Promises to obey God properly binding on us. Deut. 29th, 10-12.

The Lord's Supper to remind us of Christ's sacrifice. I Cor. 10th, 16.

And of the benefits. Col. 1st, 20, 21.

Outward part. St. Mark 14th, 22.

Inward part. St. Jno. 6th, 53, 54, 63.

Benefits. St. Jno. 6th, 55-58.

Examine ourselves. I Cor. 11th, 28-30.

Repent of sins, lead new life. II Cor. 7th, 10; Gal. 6th, 10.

Faith in God's mercy. I Jno. 2d, 1, 2.

Charity. St. Matt. 5th, 23, 24.

XXXVIII. Confirmation.

The rite of Confirmation, or the laying on of hands, has come down to us from the days of the Apostles. It is mentioned in Heb. 6th, 2, as one of the first principles of

the Christian religion. The rite is alluded to in Acts 8th, 14-17; 19th, 6.

Confirmation is administered to baptized persons for three reasons :

1st. That they may take upon themselves their baptismal vows ; and openly before the Church, profess themselves willing to believe and to do what they promised, or their sponsors promised for them.

2d. That they may be assured by the laying on of the hands of the chief minister of the Church, of God's favor and good will towards them.

3d. That they may receive the gift of the Spirit of God to strengthen them in their Christian life.

It is thus a duty to be done, and it is also a means of receiving grace. The form of administering Confirmation, nearly as we now have it, was adopted in 1661, although the rite itself, with various additions, had always been used in the Church. Tertullian, who lived in the second century, says : "Hands were laid on those who were baptized ; the officiating Bishop, by this benediction, invoking the Holy Spirit." Cyprian, the Bishop of Carthage, in the third century, says : "They who are baptized are brought to the rulers of the Church, that by our prayers and the laying on of our hands they may receive the Holy Ghost." Jerome, in the fourth century, says : "As for those who are baptized in the less towns by the presbyters and deacons, the Bishop travels out to them to lay hands on them, and to invoke the Holy Spirit."

The essential points in Confirmation are these.

1st. It must be administered by a Bishop. No one else is authorized to administer it.

2d. The candidates must first have received Holy Baptism.

3d. They must have reached the years of discretion, so

as to understand the solemnity and importance of the transaction.

4th. They must have a sufficient knowledge of the truths of religion.

5th. They must have a sincere purpose, with God's help, to live a Christian life.

The preface to the Confirmation service shows why the rite is administered. The question asked by the Bishop, and which each candidate must answer for himself, is a solemn and searching one ; and although the answer is the simple "I do," yet no one can consider what it means without being deeply impressed with its significance.

"I do " what ?

1st. I do renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that I will not follow nor be led by them.

2d. I do believe all the articles of the Christian faith as contained in the Apostle's Creed.

3d. I do promise to keep God's holy will and commandments, and walk in the same all the days of my life.

What great promises these are ! And yet how utterly unable we are to keep them ! But what words follow ? "Our *help* is in the name of the Lord." We are not to keep the promises in our own poor strength, but the chief minister and the Church implore for us the help which comes from Him who made heaven and earth.

There are few moments more impressive than those spent by the candidate as he kneels before God's altar with the hands of the Bishop upon his head, and the prayer ascending heavenward for the Holy Spirit.

How can any one consider Confirmation a mere form or enter into it lightly ? Surely it is one of the most important transactions in any life, and if entered into with a right spirit must result in the securing of heavenly bless-

ings, in confirming good resolutions, and in the consecration of heart and life unreservedly to God forever more.

You will notice that the Confirmation service is particularly prepared for young persons, for the Church supposes that her children will take their baptismal vows upon themselves in early life. She does not expect them to grow up to adult years before giving themselves openly to the Lord. The service however is used for young and old alike, for by a rubric it is declared that none shall be admitted to the Communion until he be confirmed, or is ready and desirous of being confirmed.

XXXIX. The Marriage Service.

The solemnization of matrimony by religious rites has been the custom among all enlightened nations. And it is proper that it should be so, for this holy estate should not be entered into lightly or irreverently, but soberly and in the fear of God. Marriage is not to be regarded, as it is by some in our day, as a mere contract between two parties, to be sanctioned by some civil magistrate, without any especial religious ceremony. The Church has done all that could be done to preserve correct views upon this subject, and the sanctity which she has cast about the marriage bond has done much to secure the well being and the happiness of society.

The beautiful service which she has given us has been so greatly admired that it has been adopted by religious bodies around us. The service as at present arranged in the Prayer Book is made up of two old forms, viz., the Betrothal, and the Marriage proper. It was once the custom to have a formal betrothal or engagement of the parties made in public before the marriage, with certain

religious rites. But in our service the public betrothal and the marriage take place together. Another old custom, unhappily not now followed in this country, required the publishing of the bans, or giving notice of the intended marriage, some time before the ceremony.

One of the rubrics before the service directs that the service shall be said in the Church or in some proper house. The Church is named first because it is the most proper house. It is God's House, in which, it may be, the parties were baptized and confirmed, where they have received the Holy Communion, and where their bodies will be carried before their final committal to the dust.

Although it is permitted that the service may be said in a private house, yet this rite ought to be considered so sacred that no other place than the Church should be selected.

The address to the congregation assembled is well calculated to impress all with the solemnity of the transaction, and gives the opportunity to all to state any lawful objection to proceeding any further. The address to the parties is equally impressive and consists of a most solemn appeal to them to confess any impediment which may exist to prevent their lawful union. The impediments, or lawful objections, in this country are 1st, an existing wife or husband; 2d, in some States, being under legal age, except they have the consent of parents.

There are other impediments however not recognized by the law, but which ought to be more considered than they are, such as nearness of blood relationship, and that warning given by St. Paul against being unequally yoked with unbelievers.

The questions addressed first to the man and then to the woman are parts of the old form of betrothal. These questions taken in connection with the pledge each one is required to make form one of the most binding of all

contracts, constituting a solemn covenant in the presence of the great God, which no caprice, or temptation, or change of circumstances must be allowed to break.

The custom of giving and receiving a ring is an old one, and is highly suggestive, first of the endless nature of the bond, then of its value, and then of the transfer to the wife of an earnest of support.

The Lord's Prayer, which hallows every service, is here used, not however with the Doxology added, and this omission recalls the fact that while the occasion may be one of rejoicing, the Church regards it as of deep solemnity. The collect which follows, while asking help, teaches where they may find help to keep the solemn vows now made. This prayer being ended there follows the significant ceremony of joining their hands by the minister with the challenge that none be so daring as to separate those whom God has joined together. The contract being reviewed they are declared, in the Name of the Trinity, to be man and wife, and are blessed in that dread Name. In the English Prayer Book provision is made for celebrating the Holy Communion immediately after the marriage ceremony if desired, but it is not so with us, although it is a good custom and ought to be followed.

XL. The Visitation of the Sick.

It is not surprising that our Mother, the Church, should follow her children with holy words and solemn rites throughout all the circumstances of their lives. As sickness makes up, or is apt to make up, part of our experience here, she has given certain directions concerning her members who are overtaken by disease or suffering.

The form of service for the visitation of the sick is not

used as often as it ought to be, although the substance of it is usually retained. It is a very instructive service, and while circumstances often make it necessary to vary the form, as the clergy visit the sick, the Church has taught us a true mode of dealing with those who are overcome by the many forms of sickness to which we are liable. The rubric, at the beginning, requires that notice of the sickness of any one shall be given to the minister of the parish. It is proper to remark here that the people are very neglectful generally in giving this notice. They somehow expect a clergyman to find out for himself the sickness of the parishioners, and often think it useless to send for him unless there seems to be no hope that the person will get well. Now the clergy ought ever to be regarded as the sympathizing friends of those in suffering, and their ministrations are needed not only in times of extreme peril, but at other times. Sickness is often blessed as a means for leading people to receive spiritual instruction, and the custom of sending for the clergyman ought to be more general.

The service appointed to be used in sick rooms consists of prayers, responsive versicles, exhortations, the creed, a psalm, and a benediction, together with such advice and instruction as the condition of the sick person may require.

The rubrics in the midst of the service are very important. They cover some points worthy of great consideration, as helping us to make a proper preparation for the time of departure. You will notice that the first one requires the minister to examine the sick person to find out two things. -1st. Whether he repents of his sins. 2d. Whether he is in charity with all men. Now it is dreadful to think of any one passing out of this world with sins unrepented of, when we know that the dear Lord, for His Son's sake, is so willing to forgive all who are penitent.

It is equally dreadful to think of one passing away at enmity with others. The second part of the rubric has reference to putting one's earthly affairs in order, such as arranging property matters, paying debts, etc. Another rubric requires the minister to urge sick people to be liberal to the poor if their means permit. It ought to become more and more the custom for departing Christians to make bequests of money or property to be used for pious purposes. Whether they have much or little to leave, they ought in their wills to bequeath some portion to be used for the poor or other good purposes. The Saviour should be regarded as an heir to be mentioned in every will.

In the closing part of this Office there are a number of very beautiful prayers—for a sick child, for one whose recovery is hopeless, for one dying, for one troubled in mind or conscience, for those who are present at death beds, for a sudden danger, and a thanksgiving at the beginning of a recovery.

If you will study carefully this Visitation Office you will notice the following points : 1st. That the Church would have her ministers visit the sick for their spiritual profit. 2d. That just what is required of all at the commencement of a religious life, is required at its close, viz.: repentance of sin, faith in the Gospel, charity towards all men, and deeds of kindness.

It is worthy of especial notice that it is not wise to put off one's preparation for death until sickness comes. It is a matter to be attended to while we have health and strength and the use of our faculties. Sickness may be very brief, or it may be of such a painful sort that there may be no opportunity to prepare to meet our God. Be always ready. Be ready now.

XLI. The Communion of the Sick.

Among all the means of grace which God has given us, there is none which is so helpful as the Holy Communion if used aright. That holy sacrament brings before us most forcibly the hope of salvation through the sacrifice and death of the Saviour.

It ought to be considered our high duty and privilege often to partake of it while in health, and particularly when we are likely to be in any peril. In the rubric before the Office for the Communion of the Sick, the Church reminds us of this fact, and warns us that sickness or peril may come so suddenly and severely that we may then not have the opportunity to receive the Communion. This advice you notice is very different from the practice of many, who neglect this Sacrament while in health, but who ask for it in illness. It is true wisdom to heed the Church's warning, and by being a regular and a devout communicant, thus be prepared for death when it comes. If you will study the exhortations just before the confession in the Communion Office, you will see that any one who is truly a devout communicant is prepared to meet death. We are there told that we must repent of sins—have a lively and steadfast faith in Christ—amend our lives, and be in perfect charity with all men. Is not this in accordance with what God has told us in the Scriptures?

Whenever it is necessary to administer the Communion to the sick, there is a special Collect, Epistle and Gospel provided, but the general form of service is the same as that used in Church, only omitting some portions. Notice must be given to the minister of the desire of the sick person to receive the Communion, and there must be two other persons present to receive it at the same

time. The presence of others is stated in the old service books to be "a singular great comfort to the sick person, and a mark of their charity or good will towards him."

But it may so happen that a man's sickness may be so great, or the minister may not be prepared to celebrate the Sacrament, or there may be no persons able to receive it with the sick person. In such a case, the rubric directs the minister to instruct the sick person, that he may eat and drink the body and blood of our Saviour profitably to his soul's health, although he do not receive the Sacrament with his mouth. How so? This is the answer. If the sick person truly repents of his sins, and firmly believes that Jesus Christ has suffered upon the cross for him, and shed His blood for his redemption; if he earnestly remembers the benefits he has thereby, and gives hearty thanks for them, then he receives the body and blood of Christ to his soul's health.

The last of the rubrics directs that in case of contagious diseases, etc., when other people cannot partake of the Communion with the sick person, the minister alone may do so upon special request of the sick one.

The *Collect* used in this Office gives us a true idea of what is a proper prayer for the sick. You notice that there is not an absolute request for recovery, or for any miracle, nor is there any complaining or despairing sentiment uttered. The *Collect* opens with the Scriptural statement that God corrects those He loves, and chastens those He receives. Mercy is then implored, patience asked for and recovery is sought *if it be God's will*. Last of all it is asked that when the soul shall depart it may be presented spotless, spotless because washed in the blood of the Lamb.

The *Epistle* contains words which are capable of giving much comfort to the afflicted. They are not in the hands

of a vengeful God, but in the hands of the loving Lord, who brings sorrow for our good.

The *Gospel* contains the Saviour's declaration that whosoever hears His words and believes on Him who sent Him has everlasting life. As the poor sufferer feels earthly things passing away how comforting to be thus assured of the life that never passes, the life that comes through the Saviour who has redeemed him.

XLII. The Burial of the Dead.

There are three classes of persons over whom this service cannot be used. 1st, those adults who die unbaptized. 2d, those who die cut off from the Church. 3d, those who have committed suicide. There are good reasons for not using it over these persons. 1st, the unbaptized and the excommunicated are not members of the Church, and this service is intended for her children; 2d, those who kill themselves give the greatest evidence we can have of rushing unprepared into the presence of their Maker, and no words of hope can be spoken concerning them, if they have, with sound mind, cut short their lives.

It seems to be a prompting of all proper feelings to bury the dead with decent and impressive rites, and now that life and immortality have been brought to light through the Gospel, the bodies of the dead in Christ are laid away in hope of the resurrection.

From the earliest days of the Church especial care has been taken as to the burial of the dead, and the gloom of the grave has been overborne by the hopes of the life beyond, and of the renewal of the bodies of those who sleep in Jesus, when He calls them to arise.

The Burial Service, with which we are all so familiar, consists of the repetition of passages from the Scripture ; the saying or singing of portions of the 39th and 90th Psalms ; the reading of the Lesson from St. Paul's First Letter to the Corinthians ; the meditation and prayers at the grave ; the committal of the body ; other prayers and the Benediction.

The funeral procession is to be met by the clergyman at the entrance to the churchyard, and the service is to be said then as they go into the church, or towards the grave. Usually with us the portion to the end of the Lesson is said in the church. The 39th Psalm, a part of which is used, was probably written by David after the death of Absalom, and the 90th Psalm was written by Moses after the death of the multitude in the wilderness.

Both of these psalms, it will be noted, are particularly appropriate, so also is the Lesson which follows. We have great reason to be thankful that St. Paul was led by the objections which were made to the doctrine of the resurrection of the body, to write that grand chapter. It is so full of instruction, so full of hope, and so sets forth the victory the dear Saviour has achieved for us over the King of Terrors, that we scarcely know what could possibly take its place.

The part to be said when the grave is reached and the body is made ready to be laid in the earth is usually called the *Meditation*. It contains thoughts as to the shortness of human life, and prayers for our deliverance from the death which is eternal. The *Committal Sentence* which follows is a wonderful composition. It would be difficult to find anything which would be more appropriate to be said at so solemn a moment. It brings to view the sure coming of the Lord Jesus when all the dead shall rise, and when those who sleep in Him shall be changed and shall

have incorruptible bodies like His. As this sentence is said by the minister, and usually as the words "earth to earth," etc., are repeated, earth is thrown in upon the coffin by some standing by. A beautiful custom prevails in some places of casting flowers into the grave at this moment in token of our belief in the resurrection. When the body has thus been consigned to its final resting place, the quotation from the Revelation of St. John is said or sung, speaking of the blessedness of those who die in the Lord. Then follows the Lord's Prayer which is used, as you notice, in all the Offices. Here with heavy hearts we use it, and in the midst of our sadness feel comforted in calling God our Father, whose kingdom will come and whose will be done.

In the first of the concluding prayers, we give thanks for the good examples of those who sleep in the Lord, and ask Him to grant that we may reach the full measure of bliss in body and soul with them in His glory. In the second, after recounting the truths, that Christ is the resurrection and the life, and that we must not be sorry as those without hope for those who sleep in Him, we pray for our spiritual resurrection from the death of sin, and ask to be at last numbered among those who are to stand at God's right hand. Among the beautiful customs which have been preserved to us from early Christian times is that of burying the dead with face upward and feet toward the east. It is as if they waited for the coming of the Lord. The use of the cross to mark their resting places, or the carving of the cross and the monogram I. H. S., or other letters or devices relating to Christ upon the tombstones, express our hope in His power to restore our dead.

XLIII. The Churching Service.

This service is not generally used now as it stands in our Prayer Book, for most of the clergy prefer using simply the "Thanksgiving for recovery from sickness," which is found among the Occasional Prayers. Permission to use either this service or the one thanksgiving prayer is given in the rubric at the beginning. In other countries, however, it is common to have a more extended service of thanksgiving when the mother of a little child is able for the first time after its birth to attend church. There are several reasons why it is proper that an event so important as the birth of a little child should be marked.

1st. It is becoming that thanks should be given to God when sickness or peril of any kind have been passed safely through.

2d. The Church would teach us that the birth of a little child is in itself an important event, for here is a new soul to be brought into the kingdom of God's dear Son.

The Churching Service resembles, in some respects, but not in aim or intention, the Jewish custom of purification. Every Jewish mother was required to present herself with her babe, in the temple, on the fortieth day after the birth of the child, and there to make an offering. With us, however, while the presentation in the Church, and the offering are required, the idea of the service is different. It is a simple expression of gratitude to the Lord for His goodness, and for His gift to her.

When this service is used there are several points to be noted.

1st. The mother must come into the church and kneel in some place appointed.

2d. She is instructed by the minister as to the duty of being thankful.

3d. The minister and she then repeat a part of the 116th Psalm.

4th. Then may follow the Lord's Prayer, the versicles and a special prayer.

5th. The mother must make some offering for the use of other mothers who may be poor.

6th. It is recommended that she then receive the Holy Communion, if it be administered.

The substance of this service has come to us from that used in England, in the Sarum Use, before the Reformation; and a service of thanksgiving for mothers after the birth of children is referred to as being a part of the usages of the early Christian centuries. It is mentioned in records A. D. 601 and A. D. 460; and at the latter date seems to have been a very familiar custom, indicating its earlier use.

There are two words used in the rubrics connected with this service which are worthy of attention. One is the word "Ordinary." In the second rubric it is provided that the place of kneeling may be appointed by the "Ordinary." As the word occurs elsewhere it is well to remember that it means the one who orders, rules or directs, usually the Bishop of the Diocese.

The other word is "Convenient," as used in the last rubric, where it is stated that it is *convenient* she receive the Communion. It means more than it does in our common use of the word. It has the force of "*very proper*," or "*seemly*," or "*befitting*." This word also occurs in other parts of the Prayer Book, and it is well to remember that it does not mean simply that it happens to suit or will give no trouble, but it is a proper thing to do.

XLIV. Forms of Prayer to be Used at Sea.

The first rubric under this heading directs that the daily service used on board of ships at sea shall be the same as that appointed in the Prayer Book. That is, the Daily Morning and Evening Prayer shall be said.

As, however, there are special dangers surrounding those who go down in ships to the great waters, the Church has prepared additional forms of devotion to be used in connection with these regular services, or at special times.

These forms of prayer were composed and adopted in 1661, and their author is probably Bishop Sanderson. It must be remembered that Great Britain is a great naval nation, and has been so for many years. Her ships visit every port, and contain thousands of her people. The Church of England being her established religion, many chaplains are employed who minister to those on ship-board. Where chaplains are not engaged it is sometimes the custom for one of the ship's officers to read the service.

With us, however, it is very different. Many of the vessels belonging to our navy, and bearing crews of hundreds, have no chaplains; and in many other cases where chaplains are appointed they are ministers of other religious bodies. It is often said there are few places so devoid of religious privileges as on board the ships belonging to the American navy. On board of merchant vessels it is equally bad, so that the life of an American sailor is one of peculiar deprivation.

Of late, however, some efforts have been made to benefit the sailors as they come ashore, and before starting on their long voyages. Very many Prayer Books are distributed among the crews as they start, and it is probable that

in hours of quiet or of trouble they may furnish comfort to "those who follow the sea."

"The Forms of Prayer to be used at sea" are exceedingly beautiful. They are composed, and the services at sea are arranged, after the model furnished by the other parts of the Prayer Book.

There are some to be used daily, and others on special occasions, as in a storm, or just before a battle. The first form to be used on war vessels has been changed from the English form to suit the difference in government. Then there are some short prayers to be used by those who cannot meet with the others to pray.

In a time of great peril, as many as can be got together, are directed to confess their sins to God in the words of the Confession found in the Communion Office; and you will notice that the rubric calls upon each one to reflect upon those particular sins of which his conscience accuses him. These general confessions are always intended to include our own particular offences. They are never to be so general as to mean nothing; but when eternity seems so near as it does to the crew of an imperilled ship, it is exceedingly important that they hide nothing from Him into whose presence they may speedily be summoned.

The Declaration of Absolution follows this Confession if a Priest is on board. Of course it cannot be used by any one else.

The 86th and 107th Psalms then follow as thanksgivings after storms, and you cannot fail to notice their singular appropriateness. The same may be said of the selections which follow.

As death may come to men anywhere, whether on land or sea, provision is made for the burial of the dead. The same service is used as that found previously in the Prayer Book, except that as the body is committed to the sea instead of the earth the sentence is changed to suit.

A burial at sea is a most impressive occasion. Even in vessels where no service is used day by day, and no thanks-giving used after deliverance from peril, the Burial Office is used in case of the death of one of those on board the ship. It is the custom to have the crew and passengers drawn up in line, with heads uncovered, as the solemn words are uttered by the chaplain or an officer. The body of the deceased enclosed with blanket, or shrouded with some other covering, with a heavy weight fastened to the feet to insure its sinking, rests on a plank on the vessel's side, and at the words "commit his body to the deep," is permitted to slide down the plank into the sea, the mighty grave which has received so many.

No one who knows the perils of the sea will fail to enter very devoutly into that petition of the Litany for all who travel by land or by water, and into the prayer for those who go to sea.

Nor will those who realize the hardships and the temptations of a sailor's life be slow to aid every good effort which the Church is making to surround with holy influences, "those who do business in the great waters."

XLV. The Visitation of Prisoners.

There are three objects to be secured by the detention and punishment of those who violate the laws of the land : 1st, that others may be kept from crime ; 2d, that the guilty may atone for the evil they have done ; 3d, that the prisoners may be reformed.

This latter object is best secured through the influence of religion. In fact there can be no true reformation in heart and life without the help of the Spirit of God. To furnish some of the means of grace for those whose of-

fences have led to their detention in prison, the Church provides for the use of morning or evening prayer with such changes as may suit their condition, thus the 130th Psalm is used in place of the Venite ; and special collects are ordered.

In some of our large prisons chaplains are regularly employed, but the religious care of prisoners is generally sadly neglected. Even where there are chaplains there is but small opportunity to do more than hold one service on Sunday, with occasional prayers, Bible readings and conversations through the week.

In smaller prisons the religious influences are very few indeed, so that but for the voluntary efforts of some kindly spirits the prisoners would be utterly overlooked. It is strange indeed that there should be this neglect while in more than one place in Holy Scripture the duty is alluded to. See St. Matt. 25th, 36; II Tim. 1st, 16.

It may be that when the times become more Christian than they are we will understand our duty better with respect to raising the fallen, and pleading with the wayward.

Much of the Office for the Visitation of Prisoners is taken up with forms of service to be used in the case of those who have committed great crimes, and for those who have been sentenced to death.

The rubric provides that the minister shall visit such, and then follow prayers, responses, collects, exhortations, etc., suited to their condition.

The exhortations set forth in the Visitation Office are of remarkable clearness, force and appropriateness. In the case of one who has been convicted of a great crime, he is told that God sends His judgments often for correction, that it is the prisoner's duty to examine himself and see how he has offended, that he should confess his sins to God, make restitution for the wrong he has done his

neighbor, have faith in Christ for salvation, and to do all of this now while he has the opportunity.

In the case of one under sentence of death he is told of the nearness of his end, of the necessity of seeking the mercy of God in Christ, of the need of a frank and full confession of his sins, and of the need of submitting patiently to the judgments of God, and of dying in charity with all men.

The prayers which are used are also remarkable for their clearness, and for bringing out with such strength the great truth that the sinner's Friend, Christ Jesus, is the sinner's hope.

Among the rubrics is a very important one which renders it the minister's duty to urge the prisoner to make a full confession of his sin, and when that is made he is to be instructed what satisfaction he is to render to those whom he has offended by his crime; and also to reveal his accomplices in guilt and their evil designs that further harm may be checked.

Should it be proper to administer the Communion a special collect, epistle and gospel are provided.

Provision is also made for the ministrations of religion to the condemned at the time of execution, concluding with the commendatory prayer found in the Office for the Visitation of the Sick, a prayer to be used at the point of departure, when the departing soul is commended to God.

There is a prayer at the end of this office which is no longer used. It was designed for imprisoned debtors, but imprisonment for debt is no longer continued in this country. It has not been many years, however, since it was abolished. The accounts of the sufferings of debtors make up one of the saddest chapters of by-gone days.

The Office for the Visitation of Prisoners does not appear in the English Prayer Book. Part of it was taken from the Irish Prayer Book. The latter book is substan-

tially the same as the former, except that there were some additional offices inserted.

Although the prayers and other parts of this office are not as frequently used as they ought to be, they are of considerable importance to us as showing the Church's ideal of a proper preparation for death, and of the very important position her ministers occupy as they carry the message of God's mercy to those who are to be summoned into His presence:

XLVI. Prayer and Thanksgiving for the Fruits of the Earth, Etc.

It is quite in accordance with many Scriptural precepts that we cultivate a thankful spirit, and give expression to our gratitude for the mercies and blessings which come from the Lord. See I Thess. 5th, 18; Eph. 5th, 20. To remind us of these duties and to enable us to perform them, the Church has provided forms of thanksgiving to be used in the daily services, and on special occasions, as for example, upon recovering from illness, and upon a safe return from sea. Once each year we are called upon to assemble ourselves for a special service of Thanksgiving for the fruits of the earth and all the other blessings of His Providence; and for especial prayers for the continuance of His favors, and that we may make a right use of them.

The service we use was drawn up by the American compilers. It is not found in the English Prayer Book. In the preface to the Proposed Book of 1785, it is stated that "whereas it hath been the practice in the Church of England to set apart certain days of thanksgiving to Almighty God for signal mercies vouchsafed to that Church

and nation, it hath here also been considered as conducive to godliness that there be two annual solemn days of prayer and thanksgiving to Almighty God set apart, viz. ; The fourth day of July, commemorative of the blessings of civil and religious liberty in the land wherein we live ; and the first Thursday in November, for the fruits of the earth, in order that we may be thereby stirred up to a more particular remembrance of the signal mercies of God towards us ; the neglect of which might otherwise be the occasion of licentiousness, civil miseries and punishments." In the Prayer Book we now have, which was adopted in 1789, this part of the preface was omitted, as was also the Fourth of July service. The Thanksgiving Day service was retained, as we now have it, except that three sentences from the Scriptures were added to the opening part.

It is usual now for the Governor of the State, the President of the United States, and the Bishop of the Diocese to issue proclamations or notices calling upon the people to observe a day of prayer and thanksgiving. The time appointed is usually later than the first Thursday in November.

In many parishes the custom is becoming established to have "a Harvest Home Festival" corresponding more nearly with the ancient idea of a thanksgiving service than our extremely late observance, which comes long after the harvests have been gathered.

The origin of the formal united thanksgiving is set forth in the first Lesson read on this day, Deut. 8th. It is really a Jewish custom adopted by the Christian Church, and not a following of any Puritan model.

The service appointed follows the order of the Morning Prayer, with the exception that special sentences are read at the opening ; the Venite gives place to jubilant appropriate verses from the Psalms ; the Lessons selected are

Deut. 8th ; and I Thess. 5th, 12-24; a particularly appropriate special thanksgiving is used after the general thanksgiving ; and a special collect is given for the Communion Service.

In many parishes the Benedicite is substituted for the Te Deum, as it suits so well the thought of the day.

A collect, epistle and gospel are appointed, as indicating the Church's view that no thanksgiving is complete which leaves out of mind the greater Eucharistic service which commemorates God's greatest gift and mercy to man.

It has come to be the custom to consider this day especially suited to be the time for the delivery of discourses of a national character, referring to the civil affairs of the people, such as their government, their laws and rulers. Unhappily many of such discourses become mere political harangues, and are apt to divert attention from thanksgiving to God to petty disputes among men.

The offerings made on this day are usually for the poor, or for those whom God in His providence has seen proper to deprive of temporal blessings, such as the sick in hospitals, the orphan and the widow.

It is pre-eminently a time "to do good and to distribute ;" to remember the needy and the suffering, and to share with them the bounty wherewith God has blessed us.

No one of us should consider his thanksgiving complete unless he add to his prayers his alms.

ALVII. Prayer in Families.

The forms of prayer to be used in families, morning and evening, were drawn up for insertion in our Prayer Book, after the rejection of the proposed book. It is probable that the need of such forms was suggested by the difficulty which many had in attending the daily services

of the Church ; and also from the fact that owing to the scarcity of clergymen, but few churches were open every day.

But it is also true that as God is the God of families it is proper that He be worshipped in the gathering together of the members of the family.

There are so many advantages gained by family worship that the wonder is any family can be neglectful of it.

What are the advantages of having the members of a household meet together for daily prayer ?

1st. God is thus honored, and He has promised that He will honor those who honor Him.

2d. Families need His blessing and protection, and they should unitedly seek it.

3d. Assembling together thus day by day binds them more closely together as they bind themselves more closely to God.

4th. It is an effectual mode of training the younger members of the household in ways of devotion.

Instances without number might be cited which go to show how the piety and peace of families have been promoted by their daily devotions around the family altar. Were the custom more general the benefits would be more widely spread.

It is interesting to note some of the reasons why many heads of families neglect to have family prayers.

1st. Some neglect the matter because they have never felt it to be important. They have never understood what benefits it had, and hence have tried to get on without it. If one has ever dwelt in a home where, day by day, the family has assembled for reading God's word, and calling upon His holy Name, he will never be content to dwell in a prayerless home.

2d. It is neglected by others because they think they have no time to attend to it. This is the reason given

by many in our day who are so immersed in business or daily cares, that the few minutes at morning and evening needed for this purpose seem hard to secure. It is a sufficient answer to this objection to say that no life ought to be so crowded with the things of the world that one's religious duties are crowded out.

3d. Others neglect it because they declare they have no qualifications for performing it. They dread to assume the position of priests in their own households, and yet by their very relationship to their families this is truly their position.

Very few qualifications are needed. The father, or head of the household, ought to have a pious spirit, ought to be sincerely interested in the welfare of those who are joined to him, and ought to be willing to implore God in their behalf.

These are the qualifications, and having them it is no task to take the Bible, read a portion, and then use the prayers here appointed. Sometimes a mother or an older brother or sister can assume these duties. Surely in every family there ought to be some one who is able and willing.

Many in these days seem to be very much afraid of being too pious, or of spending too much time in daily devotions. Let such consider the shortness of our stay in this world, and the great need there is of preparing for the eternity before us all.

The simple service which is here set forth occupies but a few minutes, but is very comprehensive. After the reading of a portion of the Scriptures, the Lord's Prayer is recited, and then in the morning, follows an acknowledgment of God's mercy, in keeping us through the night; then we dedicate ourselves to Him anew, in a sober, righteous and godly life, then we ask grace to keep our good resolves, to guide and keep us through the day, and for His blessing upon our day's work.

In the evening we confess our sins ; ask grace to reform and to grow better ; intercede for others ; thank Him for His goodness, and seek His protection for the night.

It may be observed that there are many manuals of family prayers which have been put forth to aid those who pray, but while some of them may be used with great profit, the testimony is that the forms given here are unequalled for simplicity and beauty.

XLVIII. The Articles of Religion.

The Articles of Religion are intended to be a more full statement of the doctrines and principles held and taught by the Church. The Creeds are *brief summaries* of the different parts of the Christian Faith, but the Articles enter more fully into a statement of the Church's views upon points where there have been differences of opinion. Nearly every one of these Thirty-nine Articles of Religion is the Church's protest against errors which men, from time to time, have held and taught.

They are thus very important, and it is required of her ministers that they study them well, and subscribe to them. Not only, however, should her clergy understand them, but every churchman should so study them as to know what really are the Church's teachings.

There are three reasons for the existence of the Articles.

1st. Both in early and later times there arose heresies in which the fundamental truths of Christianity were denied or else were so explained that error, and not truth, was taught. As, for example, the Divinity of our Lord Jesus Christ which is so clearly taught in Scripture was denied by some who declared that He was only a man, and explained by others who said that He was more than man, but less than God.

2d. The Romish Church introduced many erroneous beliefs and practices which were contrary to the Scriptures and to the faith of the primitive Church, as the same had been established at the great, universal Councils which had been held. Thus, the Church of Rome taught, and still teaches, men to invoke the help of the saints who have passed from the earth, but such invocation has "no warranty of Scripture, but rather repugnant to the Word of God."

3d. There were various religious sects that held strange and erroneous doctrines contrary to the faith of the Church. Some of these concerned matters of doctrine ; others, matters of worship ; and others, matters of discipline. Thus, the Pelagians taught that original sin consisted only in following Adam, being influenced by bad example, while the truth is, it is the fault and corruption of our nature.

Now to meet the false teachings of heretics, Romanists and errorists of whatever name, it was thought best to draw up clear statements of what the truth was as the Church had received the same.

It is not known by whom the Thirty-nine Articles were prepared. It may be that Cranmer and Ridley had much to do with their preparation, but it is well known that the opinions and advice of many Bishops and other clergy were asked.

In the reign of Henry the Eighth, in the year 1536, there were certain Articles published, but being of a mixed character and containing errors they were set aside in Edward's reign, and in 1552, others numbering forty-two were put forth. In Mary's reign they were of course rejected, but when Elizabeth came to the throne there was a revision, and in 1562 thirty-nine Articles in Latin were set forth, but finally in 1571 a version in Latin and English was published by the authority of the Queen and the Convocation of the clergy. These thirty-nine have been

retained in the Church of England ever since. In 1801 the Church in this country adopted the same Articles, with the exception of the twenty-first, which is declared to be "partly of a local and civil nature, and is provided for as to the remaining parts of it, in other Articles."

The part omitted has reference to the gathering of General Councils of the Church by the commandment and will of princes.

The twenty-fourth Article, relating to the Homilies, or sermons which had been ordered to be read in churches, is retained, with a note added explaining that all references in them to the constitution and laws of England are inapplicable to the circumstances of the Church in this land.

The reading of these Homilies in Churches here is suspended until they can be revised. No such revision however by authority has as yet been made, although it is by many thought it would be very desirable to substitute the sound, earnest statements of truths contained in them for much of the vague preaching of these days.

Every one of the Articles is important, and taken together they form a theological system which may be defended upon the most sure warrant of Holy Scripture, and which accords with the faith of the Church in her purest days.

Of course it is impossible in a page or two to set forth the truths contained in these Articles. They have been ably commented upon in the works of Burnett and Brown; and in our theological schools make up part of the preparatory training of the clergy. It would be well for the churchman who desires to be thoroughly grounded in the faith to study them, with the aid of such treatises as have been named, particularly paying attention to the citations from the Scriptures to show that they are really founded upon God's Word.

XLIX. The Ministry.

FIRST.

The three Offices which relate to the making, ordaining and consecrating of Bishops, Priests and Deacons, are usually spoken of as "The Ordinal." The Preface and the Offices were adopted in 1792. The English Offices from which they were taken were set forth in 1552, but subsequently were revised. The present "Ordinal" of the English Church was adopted as revised in 1661. Before 1552 there were various forms for the ordination of ministers in use in Britain, but with the exception of certain erroneous views and practices, they agreed in the essential features which have been retained through all the ages of the Church, viz.: that there are three orders of ministers, that the highest order, the Episcopate, is needed for making the lower orders, the Priesthood and the Diaconate, valid.

The Preface to our Ordinal sets forth three important points.

1st. That we may learn from the Scriptures and ancient authors that from the Apostles' times there have been these Orders of ministers in Christ's Church, viz.: Bishops, Priests and Deacons.

2d. That no one should take upon himself any one of these Offices until he has been duly qualified and authorized to do so.

3d. That Episcopal ordination or consecration is essential to any one's being recognized as a minister in this Church.

In modern times there have been many controversies as to the status of ministers who have not been Episcopally ordained, but it must be noted that these are discussions of modern days, for such a thing as ordination except by

Bishops was unknown in the Christian Church for 1,500 years. However erroneous may have been the views of some in the Church the succession of the three-fold ministry was retained, so that our Bishops to-day are the successors of the Apostles.

The following is a brief outline of the argument from Scriptures as showing the ministry of three Orders :

1. The Great Apostle was the Son sent by the Father to be the Author of everlasting life. St. John 3d, 34-36.

2. The Son sent His Apostles to teach and to baptize. St. Matt. 28th, 18-20.

3. The twelve are named in St. Matt. 10th, 2-4.

4. Judas having fallen away, Matthias was selected to fill his place. See Acts 1st, 15-26.

5. In their turn the Apostles were to send others. See II Tim. 2d, 2.

6. In Acts 6th, 1-6, the first Deacons are mentioned.

7. In Acts 20th, 17, and other places, elders or presbyters are spoken of.

Not even the opponents of Episcopacy doubt that there were ministers in New Testament times called Deacons, others called elders, and some called Apostles. The history of the Church enables us to determine the important fact that after the removal of the Apostles there were those who succeeded to their office, and became "Angels of the Churches," as they are called in Rev. 2d, 1. All along down from the days of the Apostles we find some exercising especial authority and spoken of as Bishops.

It is hard to understand how this three-fold distinction of office could have been made and continued unless it were of divine appointment.

The opponents of our Church generally admit that, as a matter of history, there have been these three orders of Ministers, in other words that we have retained that which has descended from the primitive ages. It remains

for them therefore to settle whether or not it is proper for them to have departed from apostolic order.

It may be added that eight tenths of the Christian Church in its different branches retain a ministry of three orders.

Deacons—

The lowest rank of the ministry is the Diaconate. The first Deacons were St. Stephen and his six companions. They were ordained by the Apostles. See Acts 6th.

The office of a Deacon requires him to be an assistant to the higher orders of ministers, particularly in the care of the poor. His duties are clearly set forth in the address made to him by the Bishop.

The mode of making a Deacon in our Church requires—

1st. His previous instruction, which must be fully and publicly certified by the Priest who presents him.

2d. He must be at least 22 years old.

3d. There must be no Impediment or notable Crime in the way of his entering this holy Order.

4th. He must declare that he is inwardly moved by the Holy Ghost to take upon himself this office ; and that he is truly called to it by the will of our Lord, and the Canons of the Church.

5th. He declares his belief in the Holy Scriptures, and promises to read the same to others. He promises also to assist the Priest in various ways ; to try to live as an example to others ; and to obey those in authority.

6th. The Bishop then in the Name of the Trinity places his hands upon his head and confers upon him the authority to execute the office of a Deacon. Authority is then given to read and to preach the Gospel.

It is usually required that one remain a Deacon one year before he can be advanced to the second rank of the Ministry.

There are some things which a Deacon is not permitted

to do. 1st. He cannot preach without license from the Bishop. 2d. He cannot celebrate the Eucharist, but can assist the Priest in so doing. 3d. He cannot use the Declaration of Absolution nor the longer Benediction. 4th. He cannot baptize except in the absence of the Priest. 5th. In theory he cannot hold a parish as its Rector, although practically this point is often overlooked.

L. The Ministry.

SECOND.

The second rank in the Ministry is the Priesthood. The word "Priest" has been derived to us through several languages. First from the Greek "Presbuteros," then through the Latin "Presbyter," thence through the French "Pretre," and finally through the Saxon "Presbyter." It means "an Elder." The Priesthood then is a grade of the Ministry composed of the Elders. They however are called Elders not from age, but it is an official title.

The position occupied by the Priesthood is between that of the Diaconate and the Episcopate.

The duties of the Priests of the Church are most fully and earnestly set forth in the address of the Bishop in The Ordinal. That address is one of the most admirable of the legacies of the past which have come to us. To provide for having the office and work of the Priesthood well understood it is ordered that there shall be a sermon or exhortation, declaring how necessary that order is in the Church of Christ, and how the people ought to esteem them in their office.

The essentials for ordination to the Priesthood are :—

1st. The candidate must be at least 24 years old, and

have been a Deacon one year unless the Bishop has shortened the time.

2d. The Priest presenting the candidate must be able to testify that he is competent by his learning and piety to be a faithful minister.

3d. He must be free from the charge of Crime or Impediment.

4th. He must testify that he believes himself called to the office.

5th. He must believe the Holy Scriptures and promise to teach them to the people.

6th. He must promise various other particulars, as found in the questions propounded by the Bishop.

7th. When the questions have been duly answered there is a space for silent prayer for him, and then follows the solemn invocation of the Holy Spirit.

8th. Authority is then committed to him for the Office and work of a Priest, by the laying on of the hands of the Bishop and the Presbyters.

9th. The granting of authority to preach and to administer the Sacraments then follows accompanied with the gift of a copy of the Scriptures.

10th. It is to be noted that there are various requirements made by the Canons of the Church prior to ordination, hedging the way against the admission of unworthy persons to this holy office.

The third rank in the Ministry is the EPISCOPATE. The word Bishop is derived to us through the Saxon "Biscop," from the Greek "Episcopos," which means "an overseer."

The Bishops of the Church now succeed to the office and work of the Apostles, in having the general oversight of the affairs of the Church, and its clergy; of ordaining and confirming, and such other duties as you find set forth in the questions addressed to the one who is to be advanced to the Episcopate

The succession of Bishops in our Church has been derived through the Bishops of Scotland and England, and they derived their succession through three lines of descent. 1st. Through the ancient British Church, supposed to have been established by St. Paul. 2d. Through the Irish Church. 3d. Through the Latin Church. Whatever then constitutes a valid Episcopate is possessed by the Church in this country.

When a new Bishop is to be selected now it is done in one of two ways. 1st. If he is to rule over a regularly organized Diocese the clergy and lay representatives of the parishes in that Diocese select by vote some suitable person. 2d. In the case of missionary jurisdictions the House of Bishops nominate the new Bishop.

After his election, before he can be consecrated, his election must be confirmed by the Bishops, and the representatives of the different Dioceses. No one can become a Bishop until he has reached his thirtieth year.

The Bishop elected is to be presented to the presiding Bishop, or the one acting in his place, by two other Bishops. After which the testimonials of his election and of his character are read. Then follows a most solemn promise, in the form of an oath, made by the newly elected Bishop, that he will conform to and obey the doctrine, discipline and worship of the Protestant Episcopal Church. In accordance then with the precedent furnished us by our Lord, before his ordination of the twelve Apostles, of offering prayers, the clergy and the whole congregation unite in saying the Litany, with a special petition for the one to be consecrated.

Then follow a series of the most searching questions, to which answers must be made by the Bishop elect. He is to promise to instruct the people out of the Holy Scriptures ; to seek aid from God to properly understand God's Word ; to banish all erroneous and strange doctrines ; to

live a sober, righteous and godly life ; to seek to preserve peace, love and quietness, and to exercise the discipline of the Church upon offenders ; to ordain ministers, and confirm those who desire to renew their baptismal vows ; and to be gentle and merciful to the poor and needy and to strangers.

Being then vested with the other parts of the dress worn by Bishops, the old hymn, the invocation of the Spirit, is said or sung over him. After a special prayer the impressive act of consecration follows. The Bishop elect kneels before the presiding Bishop, and he and the other Bishops place their hands upon his head while the presiding Bishop utters the sentence of consecration. If ever men engage in a solemn transaction this is surely one of the deepest solemnity, for here by the authority which they have received from the Great Head of the Church they are conferring upon another an office and a work whose results eternity alone can reveal in all their importance and blessedness.

LI. The Consecration of a Church or Chapel.

This Consecration Office was adopted in the year 1799. It was not taken from the English Prayer Book, there being no such Office in the latter book. There is a Consecration Office in use in the Irish Church. The form we have was adopted later than the other parts of our Prayer Book.

It is eminently proper that there should be some formal setting apart to its holy uses a church or chapel erected for the glory of God and for the good of man.

When the temple at Jerusalem was finished we learn

that it was dedicated with most solemn rites. See I Kings, 8th. A Christian church is the centre of so many holy influences that its formal consecration seems called for by all proper views. In these days of irreverence and worldliness the consecration of a church is a protest against the common error that all things are alike, none being more sacred than others. Besides this a church is erected for God. It is not to be the property of men, but out of the means which the Lord bestows upon them they construct an edifice for His glory, and then ask His acceptance of their gift.

The service appointed begins with the recitation of words from the 24th Psalm, by the Bishop and clergy, a most appropriate beginning, leading the mind to dwell upon the glory of the King who has entered into the Temple above, and of the purity which should be theirs who come into His presence.

There are read then any papers which may contain the record of the gift or endowment of the building. This is followed by the Bishop's address, in which it is stated that God has approved the erection of houses for His worship, and calling upon the congregation to beg His blessing upon the present undertaking. Then follow the Consecration Prayers, in which the building is set apart to the honor of God's Name, and it is dedicated to His service—for the reading of His Holy Word ; celebrating His Holy Sacraments ; for offering prayer and praise ; and for the performance of all other holy offices.

The Bishop then turning to the congregation, who remain kneeling, continues the prayers, reciting the various purposes for which the building may be used, and imploring God's blessing upon those who use it for these purposes. Baptism, Confirmation, Holy Communion, Reading and Preaching His Holy Word, and Holy Matrimony, are each specified.

The concluding prayer of this part, you notice, follows the outline of the exhortation used in the daily services.

If you will read the prayer of Solomon at the consecration of the Temple at Jerusalem, and then read the prayer the Bishop is to use, you will see the correspondence of the two in style. But one was a prayer suitable to the days before the Gospel and the other is a prayer which is appropriate now. The greater than Solomon has come to His Temple, and the glory of the latter house is greater than the former.

It will be a most instructive lesson as to the proper views we should have of the holy rites of our religion, and of the proper feelings we should have, if you will read over what is said of Baptism, etc., in these prayers. Thus, as to hearing the word of God read and preached, there is reference made to the need of the Spirit's aid in grafting it inwardly in the heart, and then the object of hearing God's Word is made known,—that we may perceive and know what things we ought to do. So if you take each of the particulars named you find them to be both prayers and instructive lessons.

The sentence of Consecration is next read. This is a document put forth by the Bishop, declaring the purposes for which the building has been erected, and the solemn dedication of it to these purposes.

There are proper Lessons and Psalms appointed for the Morning Prayer which is then to follow. The first Lesson is the account of the dedication of the Temple. The second is that part of the Epistle to the Hebrews in which we are taught that we may now through the blood of Jesus enter into the holiest, and that He is the High Priest over the House of God. This second Lesson is the complement of the first, or it shows our position now as worshippers of God since Messiah has come. Once the holy place was shut off from the gaze of worshippers, and

only once a year could even the High Priest enter ; then, too, it must be with the blood of atonement. Now the vail of the temple is rent. The great High Priest has come. He has sprinkled His own blood. There is no vail of separation between God and man, but through Christ we may all draw near. •

The Epistle and Gospel are likewise well chosen. The former tells of the temples of God that we ourselves are, and the latter narrates the cleansing of the Temple by Him who would not have it made a house of merchandise or a den of thieves.

LII. The Institution of Ministers.

This is the last Office added to our Prayer Book. Its date is 1808. The institution of a minister is a formal recognition of him by the Bishop of the Diocese, and by the Wardens and Vestrymen of the parish, as the rector or assistant minister of the parish. It furnishes opportunity too for the offering of especial supplication to God for His blessing upon the ministry of the new incumbent. On account of the frequent changes of parishes by the clergy, which changes have of late years become so frequent as to make the average time spent only about three years, this Office is not used as much as it otherwise would be. In many old and well settled parishes, however, it is used whenever a new rector enters upon his work. The use of this Office gives an appearance of permanence and stability to a clergyman's connection with his parish. While instituted ministers may become dissatisfied and go elsewhere as well as others, it yet seems to fasten the bond between a rector and his people, and makes both parties look forward to its being perpetuated unless there are very

weighty reasons for dissolving it. It makes it necessary, moreover, that in the event of a desire for separation arising, the Bishop's counsel shall be had first.

The Institution Office is very simple, and may be performed either by the Bishop or by some Presbyter whom the Bishop may select.

There has to be first of all a certificate of the election of the new rector or assistant minister sent to the Bishop, who then grants his letter of Institution, which is read after the Morning Prayer has been said. At Morning Prayer the Institutor, the new rector and the attending clergy enter the church together. The Wardens take their places to the right and left of the altar outside of the chancel railing, the Senior Warden holding the keys of the church. The Morning Prayer proceeds as usual except that special Lessons and Psalms are appointed. The first Lesson is that chapter from Ezekiel's writings describing the Prophet of the Lord as a Watchman. The second Lesson contains our Saviour's words about the Shepherd and the Sheep.

When Morning Prayer has ended the Institutor announces the object before them, and demands if there is any impediment. If no objection be made the Bishop's letter is read. The Senior Warden then delivers the keys of the church to the new minister, with words of recognition of him as the rector of the church or parish.

The new minister receiving the keys, promises in the name of the Trinity to be a faithful Shepherd.

After the prayers which follow, the Institutor receives the incumbent within the rails, and presents him the Bible, the Book of Common Prayer, the Books of Canons of the General and State Conventions, charging him as he does so to let them be the rule of his conduct in dispensing the Divine Word; in leading the Devotions of the people, and in exercising the Discipline of the Church;

and that he be in all things a pattern to the flock. An Anthem from the Psalms follows, and also especial prayers for the incumbent and the congregation committed to his care.

After the benediction, which is next pronounced, the instituted minister kneels at the altar and in a prayer of most singular felicity of expression beseeches God for what he needs to fit him to do his work well ; and then offers a prayer for the congregation. These two prayers are very full and pointed summaries of the needs of a clergyman and his congregation. They are prayers which deserve to be studied. Not only should they be devoutly offered on the day of Institution, but the clergy and the people may gain from them wholesome lessons as to individual and relative duties and responsibilities.

It might be well indeed if the people of a parish would adopt the prayer the clergyman offers for himself, and by making a few changes in its terms use it often for him in their private devotions. Thus—"Fill his memory with the words of Thy Law ; enlighten his understanding with the illumination of the Holy Ghost. . . . Be ever with him in the performance of all the duties of his ministry," etc.

If the great work the clergy have to do were better understood, and if the bond between pastor and people were felt to be a bond of holy affection, there would be much more prayer offered one for the other. When indeed pastor and people remember each other fervently in prayer before God the blessing of the Lord will follow the ministry of the humblest.

At the close of the Institution services it is directed that the Wardens, Vestry and others shall salute the instituted minister and welcome him, bidding him God-speed.

LIII. Constitution and Canons.

The Constitution and Canons are not printed with the Prayer Book, but form a very important part of the Church's order. There are many points which are not provided for in the Prayer Book, relating to legislation and discipline, and these come within the range of the Constitution and Canons.

Prior to the Revolution the various parishes in this country were independent of each other, and were under the charge of the Bishop of London. When the independence of the United States was declared, it was desirable and necessary to have some organic union between the different parishes here, and in the same year that the Prayer Book was adopted, 1789, a Constitution was adopted.

This Constitution has been subjected to some amendments, but is substantially that under which the union of the different Dioceses was formed. The leading provisions of this instrument are these :

1st. There is a General Convention made up of two parts—the House of Bishops and the House of Clerical and Lay Deputies. The House of Bishops is composed of all the Bishops. The other is composed of certain clergymen and laymen elected by the Dioceses in which they live as their representatives. This Convention meets once in three years, and has charge of the general legislation relating to the whole Church.

2d. The Constitution provides how new Dioceses may be admitted, and how new ones may be formed.

3d. It prescribes the jurisdiction of Bishops, and gives general directions as to Ecclesiastical Courts, Trials and Sentences.

4th. It provides that the same Book of Common Prayer and the Ordinal shall be used in all the Dioceses alike.

5th. It provides the mode of consecrating Bishops for foreign countries.

The Constitution is not a lengthy document, so that many of the details of legislation are provided for by the Canons. The word "Canons" in this connection means "Laws." The Book of Canons which we now have is the work of successive Conventions from 1789 to 1874.

The subject matter of the Canons is divided thus :

1st. The Orders of the Ministry, and of the Doctrine and Worship of the Church.

2d. Discipline.

3d. The Organized Bodies and Officers of the Church.

4th. Miscellaneous.

Beside these general laws which affect the whole Church, each Diocese forms a code of laws for its own government.

As the matter is not always understood the following general outline of the government of the Church is given:

1st. The Mission Station. Services are given by a missionary who acts under the authority of the Bishop and a Board of Missions.

2d. The Organized Parish. There is a Rector, two Wardens, and from six to twelve Vestrymen according to the regulations of the Diocese, or the charter of incorporation of the parish. These Wardens and Vestrymen, called a Vestry, are elected annually, and constitute a Board of Trustees for the management of the temporal affairs of the parish. They call the Rector, hold the property, and manage the finances.

3d. The Diocesan Convention, made up of the Bishop and the Clergy of the Diocese, and Deputies from the different parishes elected to represent them. It meets annually and attends to the affairs of the Church within its own borders.

4th. Each Diocese has its Standing Committee, whose

duty it is to act as a Council of Advice for the Bishop, and who receive and act upon applications for ordination and various other duties. In case of the Bishop's absence or disability they assume charge of the affairs of the Diocese, except the performance of those duties which none but a Bishop can do.

5th. It is usual for each Diocese to have its Missionary Committee, whose work consists in attending to the missionary interests of the Church in its bounds.

6th. Beside these two Committees the Convention of each Diocese appoints special committees to attend to special duties.

7th. The officers of a Convention are the Bishop—who is its President, a Secretary, a Treasurer and the Treasurers of the different funds. The usages of the different Dioceses vary in many points, but the general outline of legislation is the same in all.

There are at this date (1874) 43 Dioceses, 9 Missionary Jurisdictions, 52 Bishops, about 3,000 Parishes, over 3,300 Clergymen, and about 300,000 Communicants. The number of persons in connection with this Church is probably not less than one million. During the year 1873 they contributed over eight millions of dollars to religious and charitable purposes.

ON USING THIS BOOK AS A TEXT BOOK
IN PARISH DAY SCHOOLS OR
SUNDAY SCHOOLS.

When this book is used as a text book, the lesson should be previously assigned, one section being enough for a lesson usually, but there are some sections which might serve for two or more lessons. The teacher must judge of the proper length of a lesson by the capacity of the pupil.

At the time of the recitation of the lesson the following questions will draw out a general outline of the topics treated, but the teacher will find it desirable to make up a number of subordinate questions.

Particular attention ought ever to be paid to the references to Scriptural texts. In some cases they can be committed to memory, and in all cases they should be referred to and read

either by the teacher or scholar before the class.

It is also necessary to have the Prayer Books open at the parts studied, and to have the pupils see the divisions which are made or the portions or words explained.

It will not require very considerable effort to render each lesson interesting to the pupil of average ability, but the teacher must never expect to do this without some previous preparation of the lesson. The teacher who desires to make full preparation will consult his rector as to more elaborate books of reference.

QUESTIONS ON THE LESSONS.

I.

1. Why is the Prayer Book called the Book of Common Prayer?
2. Name the four uses of the Prayer Book.
3. Name some of the things it teaches us to pray for.
4. Name some of the sacred songs it contains.
5. What doctrines and duties does it teach us?
6. About what sacraments, rites and ceremonies does it give directions?
7. Where do we get nearly two thirds of the Prayer Book?
8. Make out lists of the parts which come under the four divisions of the contents of this book.
9. Is it intended for any one class of people?
10. In using it whose example do we follow?

II.

1. What is the subject of to-day's lesson?
2. Why do not all persons make good use of the Prayer Book?
3. What is the first plan suggested for making good use of it?
4. Name some reasons why we should study it.
5. How does the history of the Prayer Book connect us with the past?
6. What is the second plan suggested for making good use of the Prayer Book?
7. Do all religious books help men become good Christians?

8. What kind of Christian will he be who follows the Prayer Book?
9. Show what parts encourage penitence, trust, thankfulness, reverence and usefulness.
10. In so great a matter as living a Christian life ought we not to seek the best helps we can get?

III.

1. Why do some persons object to forms of prayer?
2. Show that forms of prayer were used in the Jewish Church.
3. Did our Saviour use them?
4. Did He give us a form of prayer?
5. Show that in the primitive Church forms of prayer were used.
6. Are there any advantages in using them?
7. How do they help us to unite in common prayer?
8. How do they bind us together at the Throne of Grace?
9. Are these prayers Scriptural?
10. Can we not then pray more heartily with these forms than without them?

IV.

1. What is the date of the adoption of our Prayer Book?
 2. What Prayer Book was used here before ours?
 3. What is our mother Church?
 4. What was one object of the early English settlements here?
 5. Name some of the English clergymen who officiated in Virginia.
 6. Name some who officiated in New England.
 7. What proportion of white settlers belonged to the Church in 1761?
 8. Are there churches still standing which were built before the Revolution?
- [Teachers can render this lesson exceedingly interesting by giving accounts of these old churches.]

V.

1. Under what difficulty did the churchmen in this country labor in colonial times?
2. Show how they believed in Episcopal ordination.
3. What Bishops were said to be consecrated by the non-jurors?
4. When was Dr. Seabury consecrated?
5. What other Bishops were next consecrated?
6. When were the first steps towards uniting the different parishes of our Church in one organization?
7. What is the "Proposed Book"?
8. When was the Constitution of the Church adopted?
9. When was the Prayer Book finally adopted?
10. How many persons now use it?

VI.

1. What is the date of the adoption of the present Prayer Book of the Church of England?
2. From which of the four ancient Liturgies has it been derived?
3. Who probably introduced Christianity into England?
4. What did Augustine find when he came to England?
5. What was the "Sarum Use"?
6. How was it that errors had been introduced?
7. How was the power of the Pope in England broken?
8. Was the Reformation begun in the days of Henry VIII. or earlier?
9. What was "The King's Primer"?
10. What was done in the reign of Edward VI.?
11. Give a brief outline of the history of the Prayer Book.

VII.

1. Did the Church of England begin in the days of Henry VIII.?
2. Who was one of the leading Reformers?
3. Under whose reign was the Reformation carried farthest?

4. What proportion of the Prayer Book is taken from the Bible?
5. Did not some of it come to us from the earliest Christian ages?
6. Who were the enemies of the Church in later times?
7. Did it seem possible to satisfy the Puritans?
8. If the Puritans had been successful in their plans could we feel as we do now that we are connected with the primitive Church?
9. Being historically connected with the early Church should we not try to have the spirit of the saints and martyrs?
10. What kind of spirit was that?

VIII.

1. What does the Introduction to the Prayer Book contain?
2. What is the Title Page?
3. Why is this a Book of *Common Prayer*?
4. Why is it desirable to have set forms for the sacraments?
5. What are the Rites and Ceremonies of the Church?
6. Do we claim to be part of the Church?
7. In what place in the Scriptures is the organized body of believers mentioned as the Church?
8. Explain the term "Protestant."
9. Explain the term "Episcopal."

IX.

1. What is a Psalm, and what is the Psalter often called?
2. Who wrote the Psalms?
3. Look at the titles in the English Bible and see the name of the authors prefixed to some.
4. What Psalms are appropriate to certain days? See Preface.
5. Why is there a difference in the wording of the Psalter from the Bible version?
6. What are the Latin words at the beginning of each Psalm?

7. What do we sing at the end of the Psalms? Why?
8. What should be our posture during the reading or singing of the Psalter?
9. What does Bishop Horne call the Psalter?

X.

1. What appropriate name is there for our Church? Why?
2. What amount of Scripture is read at a service?
3. Where are the first lessons from? The second lessons?
4. How often is the Old Testament read through? The New?
5. What plan is recommended for reading the Bible at home?
6. What principle in the selection of the daily lessons?
7. The Sunday lessons? The Festival lessons? The Saints' Days?
8. What is the Apocrypha?
9. When was the King James' version of the Bible made?
[Teachers will drill their classes in the mode of finding the Lessons from the Calendar.]

XI.

1. What are Holy Days? Name the Festivals, the Fasts.
2. Why is Sunday kept?
3. What are the principal divisions of the Church's year?
4. What Saints' Days are kept?
5. What is the first advantage of keeping the Holy Days?
6. The second? The third?

XII.

1. Is the worship of God commanded?
2. Name some of the different places which have been set apart for God's worship.

3. What makes worship acceptable to God?
4. What accounts of worship have we in the Bible?
5. What is said of our forms of worship?
6. What four rules are given for our becoming true worshippers?

XIII.

1. How did the services begin in old time?
2. Why were the Sentences prefixed?
3. Tell the substance of these Sentences?
4. What is an Exhortation?
5. What are the different parts of this one?
6. Explain the language.
7. What reasons does it give for our going to Church?

XIV.

1. Is the public confession of sins mentioned in the Bible?
2. Has it been the custom in the Christian Church?
3. Name the different parts of our General Confession.
4. Explain the words used.
5. Will God receive the penitent?
6. Explain what is meant by a *Godly*, Righteous, and Sober Life.
7. How are we to regard this Confession?
8. How is it to be made?

XV.

1. What is the meaning of Absolution?
2. Whose duty is it to declare God's willingness to forgive?
3. Who can be forgiven?
4. How many forms of Absolution have we?
5. How is the first divided?
6. What are the divisions of the second?

XVI.

1. Why is the Lord's Prayer so frequently used in the services?
2. What are its divisions?
3. What things do we ask for God's glory?
4. What things for our necessities?
5. When is the doxology added?
6. What are meant by versicles?
7. Why do we so often use the Doxology?

XVII.

1. What are the Canticles?
2. Name those used in the morning.
3. Those used in the evening.
4. Whence are they derived?
5. Explain how some are particularly appropriate to different seasons.
6. What two reasons are given for the neglect of singing?
7. What are the different ways of singing the Canticles?

XVIII.

1. What are the four points to remember in reading the Psalms?
2. What is poetry?
3. Name some of the topics treated of in the Psalms.
4. What religious feelings do the Psalms express?
5. What deeper meaning do the Psalms have?
6. Explain when some of them were written.

XIX.

1. What objections are sometimes made to our using the Psalms?
2. How are we to regard the Jewish Church?
3. Who are types of Christ?
4. Are any of the Psalms prophecies?
5. Explain how Christ used them.

XX.

Show the Christian adaptation of the words and phrases used in the Psalms, thus : Who is meant by "Holy One" ?
Ans. Christ. Where are the words found ?

XXI.

1. Give the history of the Te Deum.
2. How may it be divided ?
3. Under what shorter headings may it be grouped ?
4. Explain its different phrases.
5. What three remarks are made upon it ?

XXII.

1. Give the history of the Benedicite.
2. Why is it used in Lent ?
3. Explain its divisions.
4. What is one use of the Benedicite ?
5. Who are omitted from the call to praise ?
6. How may we use this hymn now that Christ has come ?

XXIII.

1. What is a Creed ?
2. Explain the origin of Creeds.
3. Give an account of the Council at Nice.
4. Explain the use of the Creeds.
5. Why do we recite the Creeds ?

XXIV.

Give the proofs from Scripture of each article of the Creeds.

[This section will make several lessons.]

XXV.

1. Explain the origin of Litanies.
2. Tell its divisions.
3. Explain its parts.
4. Explain some of the words and phrases used.

XXVI.

1. Name some of the different prayers used.
2. Upon Whom are we dependent?
3. Do we pray for hurtful things?
4. How are our prayers summed up?
5. In Whose Name do we pray?
6. Ought we to have a thankful spirit?

XXVII.

1. What is meant by Ante Communion?
2. Of what portions does this service consist?
3. What advantages are gained by the repetition of the Commandments?

XXVIII.

1. What are the Collects?
2. How may a Collect be divided?
3. Explain what is meant by the particular teaching of a Sunday.
4. What is the origin of the Collects?

XXIX.

1. What are known as "The Epistles"?
2. Who wrote some of them?
3. What other portions of the Scriptures are used sometimes "For the Epistles"?

4. What is the general object of "The Epistles"?
5. What two reasons are given for our thinking highly of them?
6. What is said about the selection of the Epistles?
7. Are the Epistles connected in any way with the Collects and Gospels?

XXX.

1. What are meant by the Gospels?
2. Upon what principles have they been selected?
3. Show how they illustrate the Christian Year.
4. What is said about their being jewels, etc.?

XXXI.

1. What are Alms? Oblations?
2. Is it a duty to give?
3. What directions are stated for systematic giving?

XXXII.

1. What is a sermon?
2. What are some kinds of sermons?
3. What is the great theme of sermons?
4. What are ministers called?
5. What are the objects of sermons?
6. Why were your sponsors told to cause you to hear sermons?
7. How are you to listen profitably?
8. What must you avoid?

XXXIII.

1. What are three names for this Sacrament?
2. Explain them.
3. Read the accounts of its institution.
4. Why was it ordained?

5. What are its benefits?
6. How is the Communion Office divided?
7. Explain what is meant by the Trisagion.
8. The Prayer of Humble Access and Prefaces.
9. The three great words Sacrifice, Oblation and Satisfaction.

XXXIV.

1. Who instituted Baptism as the door of entrance to the Church?
2. Why is it proper to baptize children publicly?
3. Why are sponsors needed?
4. How may we divide the service?
5. What are the benefits of baptism?

XXXV.

1. Does the Church expect Baptism in infancy or in adult years to be the rule?
2. Why is it that some are not baptized in infancy?
3. Are parents not censurable for neglecting the baptism of their children?
4. Tell the difference between this office and that for infants.
5. What requirements are made of those who are to be baptized?

XXXVI.

1. What is the meaning of "Catechism"?
2. When was our Catechism prepared?
3. Was catechizing in use among the early Christians?
4. What does the Church require concerning the Catechism?
5. How is the Catechism divided?

XXXVII.

Give the proofs from Scripture of the different parts of the Catechism.

[Section 37th will serve for four lessons.]

XXXVIII.

1. Is Confirmation mentioned in the Scriptures?
2. What do old writers say of it?
3. Why is it administered?
4. What are the five essential points in Confirmation?
5. What do the vows mean?
6. In whose help do we trust?

XXXIX.

1. Does the Church consider marriage a mere contract?
2. Of what two services is ours composed?
3. Where ought this rite to take place?
4. What questions are asked?
5. Explain the use of the ring.
6. In whose Name are the parties declared man and wife?

XL.

1. How does the Church show her loving care of her children?
2. Who is to notify the clergyman of sickness?
3. How are the clergy to be regarded?
4. What are the objects of their visits to the sick?
5. Explain the different rubrics, and parts of the service.

XLI.

1. How ought we to regard the Holy Communion?
2. Should it not often be partaken of?

3. Is not a devout communicant prepared for death ?
4. In case of sickness how many must be present ?
5. If circumstances prevent its administration how ought the sick person to be instructed ?
6. Explain the Collect, Epistle, and Gospel which are used.

XLII.

1. Over whom cannot this service be used, and why not ?
2. Why does the Church pay especial respect to the remains of the dead ?
3. Name the different parts of the service.
4. What beautiful customs do we retain ?

XLIII.

1. Is this service much used ?
2. What is often used instead ?
3. Is authority given for this ?
4. Why is it proper to give thanks in Church when a little child has been born ?
5. Is the custom ancient ?
6. Explain " Ordinary " and " Convenient."

XLIV.

1. When were these special forms prepared ?
2. What should be used daily at sea ?
3. Is the life of a sailor an especially perilous one ?
4. Explain the different parts of these " special forms."

XLV.

1. What are the three reasons for imprisoning criminals .
2. How is their true reformation best accomplished ?
3. What changes are made in the morning and evening prayer ?

4. Where did we get portions of this service?
5. Explain its different parts.

XLVI.

1. Is it a duty to be thankful?
2. For what is this service appointed?
3. When was it drawn up?
4. Explain the parts of the service.
5. To what purposes are the offerings devoted?

XLVII.

1. Why were these forms prepared?
2. What are some advantages of family prayers?
3. Why do some persons neglect family prayers?
4. Explain the forms here used.

XLVIII.

1. What are the Articles of religion?
2. Why have they been drawn up?
3. Give their history.

XLIX.

1. What is meant by the Ordinal?
2. Give its history.
3. What does the Preface set forth?
4. Give the argument for a ministry of three Orders.
5. Explain the mode of making Deacons.
6. What may a Deacon not do?

L.

1. Explain the word "Priest."
2. What is the mode of making a Priest?
3. Explain the word "Bishop."

4. What are the Priest's duties?
5. What are a Bishop's duties?
6. How are Bishops consecrated?

LI.

1. When was this Office adopted?
2. Why should churches be consecrated?
3. How does the service begin?
4. What is the substance of the prayers used?
5. Explain the appropriateness of the Scriptures read.

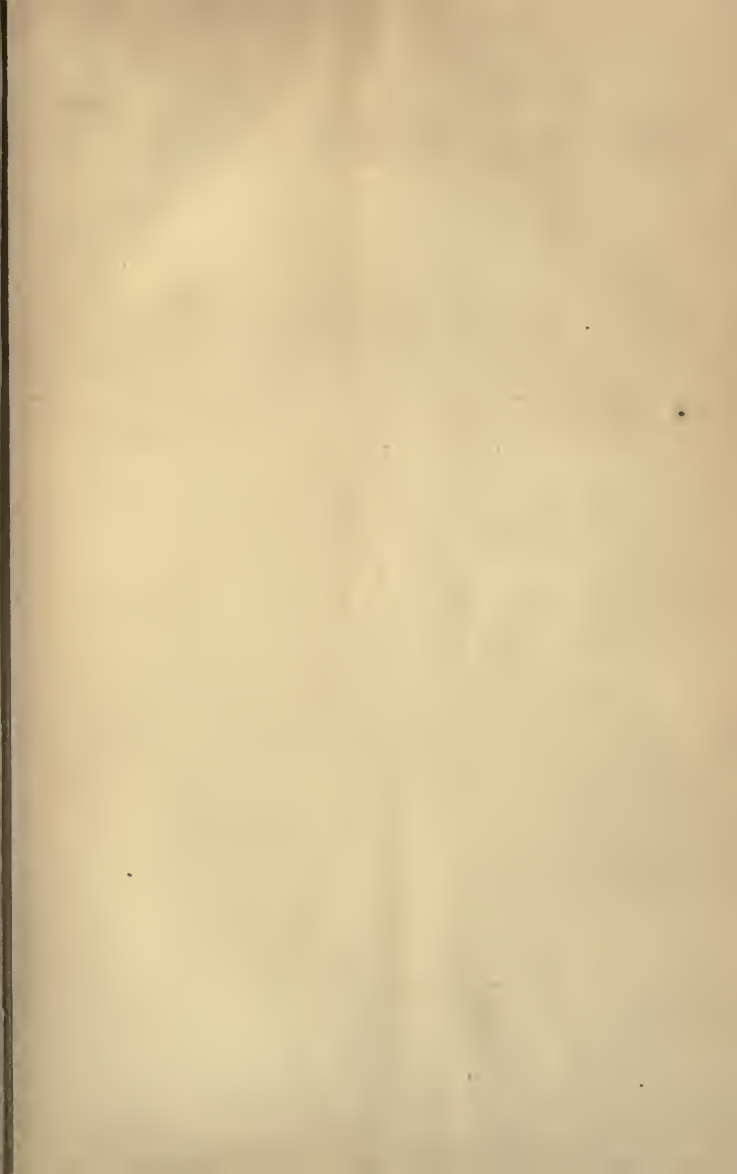
LII.

1. When was this Office adopted?
2. What is its significance?
3. Explain the ceremony of Institution.
4. Explain the special prayers.

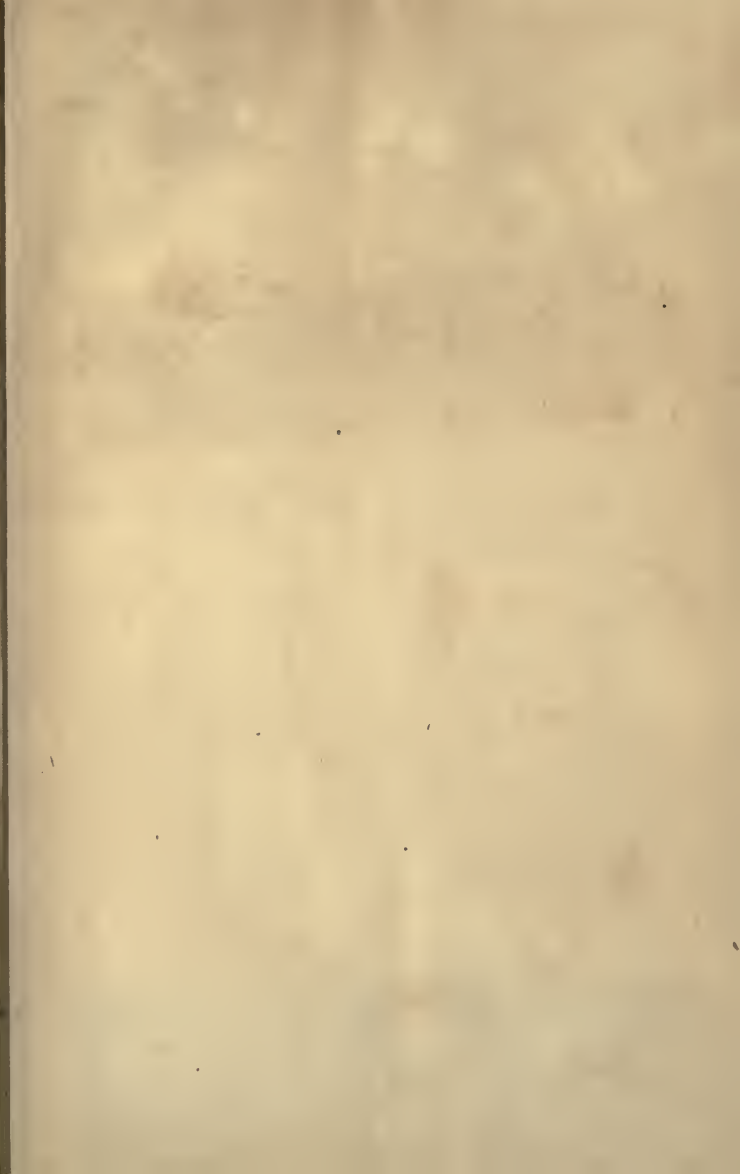
LIII.

1. What is the design of the Constitution?
2. What are meant by the Canons?
3. Explain the government of the Church.











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